

Syn. 8. 24. 129

AN·HOL SOME

Antidotus
or counter=
poyson,
agaynst the pestylent
heresye and secte
of the Anabap=
tistes new=
ly trans=
lated

F. 15. 70

out
of lati
into Englysh by John
Ueron, Senonoy.

☞ (::) ☞



227
Principiis obsta, sero medicina para
tur

Cū mala per lōgas, inualuere moras
Vidi ego quod fuerat, primo s̄ana
bile vulnus,
Dilatum longæ, damna tuiisse moræ

1
T O T H E

M O S T R E D O U B T E D,

prynce Edward, by the grace of god, Duke of
Somerset, Lorde Protector, of all the kynges

maiesties realmes subiectes, and dominions

and gouernoz of his most rotall persō

health, prosperite, increase of

honor & heauenly know-

leg frome god ꝑ

father,

through out lord and sauour

Iesu Christ So bett.



H E blessed apostle

saynte Paule, in ꝑ

xx. chapter of the

actys, callynge to-

gether all the seny-

ours oz prestes, at a place and

to one called Myletum, dyd spe

ake vnto the after this maner

Take ye hede to your selfs, & to

ai the flock, ouer the which, the

holly gost hath

put

¶ ii.

Against the

put you ouerseers to feade the
congregation of god, which he
purchas'd with his owne blood
for I know this wel, that after
my departynge, shall enter in
greuous wolues a monge you,
which shall not spare the flock.
And euen of your selves, shall a
ryse me speakynge peruerse thin
ges, to drawe dyscyples after
them et c. Here, most myghtye
prynce, dyd that chose & elected
bestell of god, describe most liue
ly, the wicked and peruerse na
ture, of false & seditious heret
yckes, that studye for nowght
elles, but to deuid and seperate
the chnrche, to gette vnto them
disciples, to scater & dissipate
the flocke of y most bountuous
sheperde Jesu chryste, to sowe
discorde, & teach peruerse thin
ges, et c. Which thynge truely,
Dyd

A Nabaptistes

dyd chaunce in the primate yue
 churche, enen in the tymes of
 a postelles, to the great hynde-
 rance, and let of the goस्पell of
 Chyste, for where so euer, the
 apostells and dysciples of oure
 sauyour, had preachyd y kyng-
 dome of god, and with greate
 peane and labour, had brough:
 the people, from theyr supersty-
 tious, and vngodly wayes, in
 to the waye of the truthe: there
 dyd breake in certayne false
 prophetes, and false apostelles
 also, with there peruerse and
 hypocriticall doctryne, subuer-
 tyng the myndes of them, that
 wioyfull hartes, had receyued
 the glade tidynge of saluatiō
 & delyueraunce. These ar they y
 for their bealies sake, dyd, as a
 stormy & wyndy tēpest, trouble
 y peace & vnite of y church sekig
 A iiii. theyr

Against the
their owne glori and promotiō,
imagynynge alwaies myscheffe,
in their hartes, how thei coulde
gette vnto themselves, by theyr
pestiferous blandiloquēce, and
benymed flatterynge tonges,
moste shamefully and vnruly,
preferrynge them selfs, vnto the
true apostles and discyples of
our lord) a perpetuall name &
memorie, Agaynst them dyd y
apostelles, and speacially saynt
Paule (whome we maye right
well call the standard bearer, of
our Chrysten religion) wrytte
very earnestly, callynge them an-
tichristes, false prophetes and
pseudoapostills, callynge them
euell workmen, enemyes of the
croffe and passion of chryst, as it
appereth moze euydently in the
actys and in the epystylls, that
they haue wrytten and sent to
sondrye

sondye and many churches, to
arme and fense y flock of chzist,
a gaynst such rauenyng wolfs.
Yet notwithstanding after the
departyng of the apostells, that
is to saye, after y god had done
hys blessed wyll w them accor-
dyng to the comen course of
nature: these false prophetes,
dyd so pzeualle a gaynst the true
doctryne of chzist, y in a maner
these xii. hunderd yeares, fewe
or none durst speake the truthe.
For as soone as any man, by y
inspiration and gyft of the holy
gost, dyd begyne in those dayes,
to pzeache the gossPELL, purely &
sincerely, to the great glorie of
god and edyfyng of the church,
defending with the sword of the
spiritee, that libertee and fre-
dome, that chzist with hys pre-
cious bloode hath purchassyd

iiii.

unto

Against the

bnto vs (dyd not these hypo-
crites, bryng all the world into
thraldome, puttyng vpon chryste
menes neckes heauie burdē
of humayne traditiones and
ceremoniall dreames, thā euer
dyd the Jues beare: whiche as
saynt Augustyne sayth, though
they knew not the tyme of liber-
tye, yet notwithstanding warlo-
did and burdoned not with mēs
presumptions, but with y bur-
dens of the law onely:) by and
by was he, as a false hereticke,
or as he that hath kyllyd bothe
father, and mother, most cruelly
put to death. In so muche that
the yearthly prynces, tohome,
with theyr abhomynabyll dys-
simulation, they had gotten on
theyr sede, blyndyng and pop-
seyynyng them most subtilly &
craftely, with the golden cuppe
of

of þ purplyd hoze of Babylone,
 thought, that they dyd a greate
 sacryfye vnto god, whan, with
 all the tyrannye that coulde be,
 for these belys sake, murtheted,
 and persecuted them, whome
 god had chose and sent, to shewe
 vnto them, the waye of truthe &
 saluation. But blessed be that
 bountuous lord, which hath not
 suffered the prynces, whome by
 hys diuine prouidence, he hath
 made & ordoned, to be supreme
 gouernors of hys church, imme-
 dyatly vnder hym (though by þ
 tyrannicall power of those false
 prophetes, & antichristes, they
 ware put, by that superpoytye
 a greate whyle) to erre and bee
 deceued any lōger, but dyd most
 mercyfull opē their eyes to loke
 vpon that comfortable sonne of
 ryghtuosnes, and lyght of the
 truth

Against the

truthe, y they myghte, in these
thynk darkenessys of thys wret-
ched worlde, be gydes vnto hys
people, to byng them out of the
egypte of ignozannycpe, and so
leade them through y parylous
desertes, into y land of promi-
cion. For the which thynge, we
are all greatly bounde, to gyue
dayly, and hourly, immortall
thackes vnto god, and specially
that, of hys bountuous, & mere
goodnes he hath gyuen vnto vs
such a noble & coragious pynce
which now in his tender years,
is so delegendly brought vp, i all
godlynes & vertuous learning,
that he hereafter, as a nobyll
Salomon, shall w all prudence
and godly wysdome, not onely
shed the blode of them that dyd
shede the innocent bloode, but
also, buylde vp, myghtely, the
temple

temple of the liuing god. Which
 thynge, as dauid in y olde lawe,
 so nowe oure moste vyctorius
 pryncce. Hentye the eyghte, the
 father of this, oure soverayne
 lord kyng Edward the syrte,
 wolde had done, if god had not
 dysposed otherwyle, with hym.
 But thanckes be to god, that he
 hath so well, prepared all thyn-
 ges, befoze hys death, and that
 he hath w y tow edged sworde
 of the spiritee, cutted a waye
 alre dy, the bushes, thornes and
 brembles, that shuld had letted
 the buyldyng of the temple, ma-
 kyng the ground euen, by abba-
 tyng the pryde of these false a-
 posteles, and puttyng awaye, by
 litell and litell the rubbyshe, of
 vngodly traditions and vayne
 ceremonis. Which thynge wyl be
 no, smal spurte, vnto our most
 soverayne

Against the

foruerayne lord, kyng Edward
the syrt, to performe and bypnyng
to prosperous, and ioyfull ende,
that, which hys louyng father,
hath begonne, so godly. And I
doubte not, but now (god wyl-
lyng, who neuer for saketh hys
true, and faythfull seruantes,
though, to trye theyr fayth, for
a tyme and season, suffereth the
to be persecuted) all thynges
shall be done to þ, glozy of god,
and greate conforte of þ louyng
subiectes, of thys noble and flo-
ryshyng realme. Among whom
(as we may, easely perceyue,
by theyr dyligent and greadye
compyng to the churches, whan
they heare of any sermon, and
preachyng) is fallē now a great
hunger and thirst, not of thys
materpall breas, and drinke,
but of the lyuely worde of god.
but

But alas in stede, of y^e heauēly
 breade, y^e feadeth to euerlasting
 lyfe, they be deluded wth blind &
 dome ceremonies. Which thing,
 I trust, not lōg shal cōtynue in
 chrystes church, where y^e word
 of god, onely shoulde reyne, and
 wout y^e which, purely & sincerely
 preached, is no church but a de
 of theues. Excepte I saye these,
 banytes, and pestiferous inue
 tions of men: be vtterly banysh
 ed a waye it is more lyke the
 carnall temple of the Iues (in
 whose Synagoges Moyses, &
 the prophetes war reade euery
 Sabothe daye, without fayle)
 than the church of chryste. But
 now, sith that it hath pleased
 god (whose lokynge mercyfully
 vpon the affliction of his people
 hath sent the myghtye deli
 uerer) to enhaunce, and make
 your

I Papaptistes

your grace, not onely hygh protectoꝝ & defendour of this noble contrey of England, but also a faithfull ouerseer, of y^e buylding of this spirituall temple, which is the church of the lyuyng god, that, with hys precious bloode, he dyd washe, frome all spote, blote, and macule, to tryūphe with hym euerlastyng lyfe, in hys heauenly kyngdome, and y^e towarde the same buyldyng, as in the olde lawe, towarde the settynge vp of y^e tabernacle some men dyd offer gold, some syluer, some precyous stones, some a gayne dyd offer purple, scarlet, and sylkes: I thoughtte accordyng, to my pouer abylytpe, because I coulde, offer none, of y^e a boue reherced thyngs to offer at lest, either some vyle gotes: skynes, or some ledde, to couer
thyngs

thys spirituall temple, and to
 keape, the rayne, and foule wea-
 ther, frome that gorgyous and
 goodly oznamentes, that other
 men, accoꝝdyng to their ryche,
 & pregnant wyttys haue abun-
dantly offered. It is so, that
 otherwhyles, for lacke of good
 couerture, many fayre, & goodli
 places, well & gorgyously trym-
 med win, and decked plesantly,
 with gold, asure, and precious
 stones, doo fall in shoꝝte space,
 in to great de kaye, by reason of
 the rayne yfalleth in. L yk wyse
 yf a remydye, be not prouyded,
 that the churche of god, and ce-
 lestyall Ierusalem (whiche is
 now almost buyldyd vp agayn,
 and thꝝough reparated, by our
 godly Rehemiꝝs) may be fese-
 d, agains tꝝ tempestuous heresys
of the Anabaptistes (whiche,
 where

Against the

where soeuer the truthe dothe
spryng, and begynneth to come
a brode, do breake in, infectyng
the myndes, of y rude and sym-
ple people, with pernicious &
detestable opiniōs) surely ther
of, as afore of the doctryne of y
papistes great cōueniētes must
neades folow. Many townes &
cytyes, in Germany and in the
Sussynres lande, where, the
word of god dyd flourish goodly
afore, ware cleane subuertyd
by thys abhomynable secte. of y
Catabaptistys (for they ware
called anabaptistys, because y
they ware autors of rebaptiza-
tion, or baptyzng agayne, and
Catabaptistys, because, y they
dyd speake and hold oppynyon,
agaynst the baptime of childrē)
in so muche, y they had almoste
extynguyshed the gospel ther
as it

Anabaptistes.

as it is more euidently shewed,
 in y^e woorkes of certain famous
 clerkes of Germanie & Heluetia
 whiche incomoditie and hurte,
 that it maye not chaunce hereaf-
 ter, in this illustre & victorius
 realme of England: I haue ac-
 cording to my small learnyng,
 enterprised, to translate out of
 latin, into englyshe a litell trea-
 tie, that y^e famous clerke Henry
 Bullinger, hath afore wrytten
 in the Germanysh tongue, and
 after, was translatid into latin
 by Leo Inde, bythope of Tigure
 agaynst the pestiferous venime
 of the Anabaptistes. Wherein
 the false and pernicious oppini-
 ons of these antichristes, are so
 clerkely both by scriptures, and
 also good learnynge, confuted:
 that it is impossible, where such
 B booke

Against the
booke, shall be diligently peru-
syd, and reade, that this cursyd
heresie shulde take any place.
This shall be therfore an holsōe
Antidotus or conterpoyson a-
gaynst suche pestilent doctrynes
which I doe, most humbly of-
fer & dedicate vnto your grace,
as vnto hym, that wyll, with all
his myght, and godly power, see
that the worde of god, shall be e-
uerie where, purely and sincer-
ly preachyd, & that, as a tender
father, wolde be full lothe also, y
any suche erroneous doctryne,
shoulde creepe in, to infecte the
louinge, and faithfull subiectes
of thys realme, Despyrnye, and
moste mekely besichynge youre
grace, to accepte this my rude
labour, which I haue bestowed
in translating this fyrste booke,
beinge alwayes readie, at your
graces

17
Anabaptistes.

graces commandement, to tran-
slate the other. iii. as sone, as
god will gyue me grace, who of
his infinite bountuousnesse,
preserue your grace, and al
the noble counseil of Eng
land, long to continue,
in loue, welth, & pros-
peritee, in our lord
and sauour Iesu
Christe, to whō
be praise, ho-
nour and
glory,
world without ende.

AMEN.

By your humble and poore
orator John Uerone.

Bi The

1. The first part of the document is a list of names and addresses, which are arranged in a columnar format. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses in various cities and states.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

2000-01-01

Sumner, John


1990

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● 1997年12月1日



20

Anabaptistes.

The fyrste, booke agaynste the errors of
the Anabaptistes, diuided into dia-
logues, wherof, the enterloquutors
are, Ioiada, who representeth the
true christen man, & Symon, that
taketh the Anabaptistes parte.

How that the worlde, is easily deceined,
and brought to diuision, by fals doctrine.

Ioiada.



That truely, whiche
the wise men of the
heathen, dyd com-
playne vpon, sayng
that al mortal men,
are excedyng studiouse, of new
thynges, appeareth now to bee
true: in so muche that thei doe
suffer them selues wilfully to be
begyled, and vtterly spoyled, by
shameful and abhominable im-
postours & Deceauers (so that
Biii. thei

Against the
thei be commended, with hypo-
crisy, and vaine blandiloquence
or flatterynge) although this
thing (if any man, shulde esteeme
it after humaine reason) is by
it selfe, bothe myserable, and
full of horrour, yet notwithstanding,
it ought most of all, to be
lamented, among vs Christen
men, whiche haue sure and defini-
nite, shorte and moste approued
groundes or foundations, bothe
of our faith and of our lyuynge,
wher vpon, we may surely leine,
and truste, not sufferyng our sel-
ues, thus to be caried about and
tossed to and fro, by suche erro-
neouse persons. But surely, our
synnes, & infidelitie do deserue
it, whiche dooe heare dailely the
woorde of god, but do not receiue
it, with a true herte, sekynge, I
can not tell, what other thynge
be-

Anabaptistes.

beside the glorie of god, and true
innocencie of lyfe Therfoze, are
we deserupngly gyuen, in to a
reprobate mynde, and in to all
kynde of filthinesse and abhomi-
nacion. Symon Lo I see the
man, whome I haue looked for,
agreate whyll. But is it he, in
dede whome I see comynge he-
therward, to mete me, oz not &
I wyll speke vnto hym.

God spede, moste wellbeloued
brother. Arte thou not Ioiada.
with whome, I dyd familiarly
lyue, in the citie of Lyons. Tell
me I praie the, how doest thou &
Are all thinges safe, oz well &
Oz what thinge, maketh the, to
go, so pensyf, and troublpd in thy
mynde? Ioiada.

As tou-
chinge my selfe, all thynges be
well, thankes be vnto god, But
it greueth me, that such greate

B l i i i

D i s s e n s

Against the
dissencions, and troubles are a-
mong Christen men. And al-
though suche debates and stris-
fes, be neither necessary, nor pro-
fitable, for any maner of thyng,
yet not withstanding we dooe
see, the poore symple people, to
be, on euery syde intangled with
the errours of the Anabaptistes
I am bothe asshamed and sorie
also, that suche blyndnesse doeth
reigne, that men, can not see,
what misfortune doeth folowe,
wher soeuer these anabaptistes,
doe fixe or set their feate. Sure-
ly, it did behoue, that thei shuld
haue perceaued, and espied such
thynges, & after that thei were
ones knownen, to shunne them, &
not to warue, as muche, as the
bredthe of a naile from the sure
articles of the faith. Symon.
Tell me I praye y, if thou art a
good

Anabaptistes.

good fellow. What harmes, doe these men, go about to doe & for I dare saie and affirme, that I haue not hetherto harde, that thei haue gone about any thyng, that doeth abhorre, from truthe and honesty. In the meane season I know, that many thynges are imputed vnto them, falsely, mozeouer that thei be accused, and blamed in many thynges, whiche thei dooe not knowlage them selues, to be gylty in. Ioia. I dooe heare also, that thine eies are blynded by suche men. Which if I doe, bothe heale and opē vnto the, thou wilt geue me thanks, and remembre this benefyt. Symon. I can not vtterly blame this sorte of men, for yet I haue not harde, that thei haue done any abhomyable thyng. Ioia. But I wil
 B b make

Against the

make it, manifeste vnto the.
This secte dyd vnterly subuerthe
the whole cite of Waltzhoun-
tum, and dyd cause many of the
citezens, whiche were bothe
good and ryghtfull men, to bee
exyled, and to be put from their
possessions. Wherfore the gos-
pell (whiche dyd florysche god-
ly there) was also outrageous-
ly extynguyshed. The whiche
thyng dyd almoste chaunce, in
a citee, called Uormantia.
There were Anabaptistes in
Auguste, in Basile, and in Ho-
rania, whiche did affyrme, that
Christe was but a prophete, say-
yng that the vngodly persones,
whiche for theyr vngodlynelle
were damned, and the dyuelles
also, shulde enioye, the beauenly
blesse. In a towne called Sanc-
togallus, one of them, did smite
of

Anabaptistes.

of his owne brothers heade, the
 father of heauen (as he sayed)
 byddynge hym thus to dooe.
 what abhominacion they dooe
 commytte, vnder the pzetence,
 and colour of spirituall matri-
 mony, the townes and cittees,
 that did oftentymes, greuously
 punyshe them, for suche wicked
 and abhominable factes, dooe
 manifestly shewe and testifie.
 And this no man can deny, but
 that many of them, do leaue and
 forsake their owne wyues and
 childzen, yea all offyce and ho-
 nesty beyng casted a syde, dooe
 lyue, feade, and fatte them sel-
 ues, with other mens labours,
 moxyng bothe daie and nyght,
 moſte ſlougardely. And where
 as, they bee wholly gyuen to
 so foule and detestable sen-
 sualtee, they dooe interprete
 it,

Against the

it, to be, the commaundement,
of the heauenly father, persua-
dyng to women and honeste ma-
trones, that it is impossible for
them, to be partakerres of the
kyngdome of heauē excepte thei
doe abhominabli prostitute, and
make common theire owne bo-
dies to all men, sith that it is,
wrytten, that we muste forsake
and renounce, to all thynges, y
we loue best, and that we ought
to suffer all kyndes of infamie,
or reproche, for Christ sake, be-
syde that, that y publicans, and
harlottes shalbe preferred, to
the ryghtwes, in the kyngdome
of heauen, There is no ende, nor
measure of ther infydelitie, and
falschod, of their lyng and sedi-
tion, with the which vices these
disobedient persons are on eue-
ry syde infectyd. Are these, my
Simon

Symon, and other muche gre-
uoler, which I dooe passe ouer
here, for the nones, to be callyd
vertues: Dooe they seme vnto
y pet, to haue done no vnhonest
acter: Or canste thou denaye, but
that thei haue done these thiges
Symon.

Truly many thinges
are ascribed vnto them falsely
and the same or voyce of the peo-
ple, dooeth alwayes adde som-
what vnto it. Ioiada. That,
which is sayed hetherto, maye
be prouyd by sealed letters, and
with sure and infalible witnes-
ses. I haue here wittingly pas-
sed ouer theyr abhominable cri-
mes, and haue sayed, a greate
deale lesse, than they haue done
them selues. Therfore, it grea-
uith me the more, that men are
so blynde, that they can not per-
ceiue, nor ponder in their hertes
suche

Against the
suche thynges. But rather, that
a greate sorte of men, dooe em-
brace those erroneous felowes
and rennegates, euen as, yf
they were fallen, or sent doone
from heauen and were saintes
amonge mortall men, whiche
should preache, none other, but
godly & heauēly thinges. Where
as thei doe passe, in filthy living
the Nicolantes, and Valentya-
nians. Symon. These thiges
haue ben hetherto vnknewen
vnto me. And I suppose, that
they be not all pollutyd, with
those filthye abominations.
But what skyllit he, to them, y
are good, what few among the
Dooe committe? In the bolle
nūbre of the apostelles, Judas
was a traytour, and yet neuer-
thelesse was callyd an apostyll.
Which (I suppose) coulde not
hurte

Anabaptistes

hurte the other. Moreover they
 teache so excellent and godly
 thynges, of god, of chuninge
 synnes, that I can not perceave
 y they be so wycked, and lewde.
 Whan they are takē, they praise
 and laude god, they gyue than-
 kes, whan they are put to death
 they doe constantly endure and
 susteyne, dyeng gladly and wyl-
 lingly. This thou canste not
 denaye my Ioiada, wherfore I
 wolde gladly, that thou haddest
 hard them as I haue. Ioiada.
 I coulde peradventure, bringe
 here fewe thynges, agaynste the
 excepte I knowe well alredye,
 all this force of men and that
 a greate whyle ago. But I am
 not ingnozaunte, howe muche
 hypocryse can preuaile, by the
 meanes of fraude and deceate.
 And as touchynge thyne an-
 swere

Against the
answere, thou sayest very well
in that, that is to wyt, that the
wyckedfacte of fewe, shall not
harne the innocent. But thou
haste not yet proued, that the
cause of the Anabaptistes is iust
and good, Nor thou canste not
shewe one amonge them whiche
is not commaculate, and infec-
ted with some of these said vices
I meane lyenge, falshode, per-
turie, disobedience, sedicion,
idelines, forsakynge of their wi-
ues and chyl dren, turpitude.
And though all these vices doe
not sticke or cleaue to them al at
ones, yet not withstanding are
they euery chone pollutid with
some of them. That in the mean
season I should speake nothyng
of their heresie, and sectes, of
their pertinacie, of their false
erroneous doctrine. And because
thou

Anabaptistes.

thou saiest, that thei speake muche of god. I wolde faine knowe of the, whether thei, y doe preache the gospel, doe not speake of god also? Symon. This thei doe greatly denaie. Ioh. In this thyng truely thei do wrong and iniury to the preachers of the gospel, testifiyng the contrary to the vniuersall chyrche, that is to saie, denaiyng, that by the gospel truely and syncerely preached the people is taught to put their truste, in the onely and true lyuyng god throughe Iesu Christe. In so muche that among the enemies of the gospel, it is saied in maner of a prouerbe, that priestes doe preache nothyng elles, but of god and faith onely, beyng offeded, with this preachyng: Man is iustified by faith alone. Sym. True.

C

ly

Against the

lythe matter is so. Ioiada. Now
therefore if the Catabaptistes,
dooe teache of god and faiche o-
therwise, surely thei dooe blas-
pheame god and seduce the peo-
ple. And if thei doe teache, all
one thing with vs (for so it must
be, if thei doe teache ryght, and
accor dyng to the scriptures)
why doe thei therfore separate
them selues from vs. Or is not
that sufficient, that we teache,
sythe that we dooe teache bothe
one thynge? Sym. There is one
thynge, that ye wyl not teache,
that is to saie, that thei, whiche
are godly, shulde not sinne at al.
And again sinners are not chun-
ned of you Nor ye will not sepa-
rate your selues, from this pol-
luted, and wicked worlde. Ioiad.
We were taught by our sauour
Jesu Christ, that thei, that are
whole,

Anabaptists.

whole, haue no heade of the phisician, but thei that are sycke. For the Pharisees dyd obiecte the same to y^e Disciples of Christ, sayng: Why doeth your maister eate with sinners: furthermore sayng that no man liueth without synne, not as much, as the infant of one daie: we ought not to teache, that men shoulde not synne at all, but rather to repent daie and hourely, and to beware of sinne, as of a snake, and that the godly ought not to dispaire, if thei fall, at any tyme. As for the sinnes, that are committed openly, thei are so exagitate or rebuked by the ministers of the church. Suche severitye and extreme grauities is vsed in rebukynge, that theye enemies are wont to saie alreedy, that thei can none other thyng,

Ei but

Job. 26

Against the

but chide and bzaule. Agayne,
touchynge abstencion or sepa-
ratyng, we doe not see that euer
Christe did the same, as long as
there was any hope. We doe not
separate our selues, least we be-
come like vnto the Pharisees,
Luc. xviii. Symon. But sinnes
are not forsaken. Joiada. And
that, ought not to bee imputed
to the doctrine, but to them, whi-
che doe not folow the teachyng.
The teachyng and doctrine (as
thou grauntest thy selfe) is hol-
some, and in it, nothing is want-
yng or lackynge. What other
thyng doe then, the Catabaptis-
tes, in teachyng the contrary,
but shew theyr pertinacy and a
certaine syngularitee or loue of
them selues, wherby it cometh
to passe, that nothyng but that,
which they doe them selues plea-
seth

Anabaptistes.

seth them? As this, is not done,
 without affection, so it can not
 be without vice. Symon. And
 yet not withstanding, thou do-
 est not beleue, how deuout they
 are to god, how full of constan-
 cy and grauitie, how feruently
 thei loue god. Ioiada. I can not
 beleue, y this deuotion of theirs
 is without blame, or is sincere
 and pure. For thei diuide the
 churche, where no neade is. For
 thou canst not denaie, but that
 god, is taught by vs truely and
 faithfully. And that synnes are
 reprehended and rebuked, with
 great libertie and constauncie.
 What doe thei therfore, that we
 doe not, saue onely, that thei doe
 separate them selues, fro other,
 and are full of obstinacie. Do-
 eth not Sathā also transforme
 him selfe, into an āgell of lighte?
 Cui What

Against the

What merueill is therfore, if
these impostours or Deceitfull
persons, can faine them selues,
to be sheapeherdes? Thei that
doe fische, dooe not caste a bare
ooke befoze the fysches, but doe
hyde & couer it, with some pleas-
saunt and swete baite. And Ca-
to did saie beary well. Whiles
the byrder, the byrdes begyleth,
The flute alwai sweetely pipeth.
Nor he is not so foolish, as for
to set or laye his net befoze the
birdes eies. Did not the bishop
of Rome seduce vs so many ye-
res, with his peincted hipocris-
ie, and with his godly and by-
urne dissimulation and fraude?
But these thynges are gon out
of remembraunce, sythe that we
doe, so lyghtly addicte or bynde
our selues, to these newe impo-
stours, and hipocrites. By what
craftes,

Anabaptistes.

craftes, did monkes get so gret riches, was it not, by flatter-
 yng, and hypocrisie? Was it
 not, by a feined sanctimony, and
 holynesse of lyfe? As for that, y
 thei doe reioyce, when thei are
 taken, & dye gladly, with pray-
 yng and laud yng god, thou doe
 est so exaggarate and extoll it,
 as though these thynges (if thei
 be done) shulde shewe and proue
 that their doctrine is true, and
 that their deedes are good. If
 thou canst proue that, it shall
 folowe, that theft and robbery,
 be iuste and good deedes also.
 For when thei be punisshed at
 the galows, or vpon the whele,
 thei doe oftentimes suffer it pa-
 ciently, & moreouer, doe praise
 & laude god. Who is so folysh,
 to thynke, that he maye thus
 make his argument? This man
 is

Against the

is tormented and punished, & yet not withstandyng, dooeth gyue thanks: ergo, he is a iust man & holy. If any man, shulde contende, that this doeth folow, he muste nedes to graunt also, that the religion of the Iues, is moste holy, yea, that their religion onely is true. For no man, doeth paciently endure, to the very death, for his religion, thā the Iues doe. How many heretikes were there (thinkest thou) which did moste constantly suffer death, testifying, wth their oūe blood, that thei had taught the truthe. Do not oftētime robbers & traitours, which suffer death, accordyng to their deservyng, stifiy defend their innocencie, to the last bzeath? Is therfore y^e cause of such an obstacle and desperat man, iustified befoze god? Who doeth

doeth not perceiue, y^e the farther
he is from repentance and con-
fession, so muche the worse he is
Symon. It is so as, thou saiest,
no^r I cannot saie, againste it.
But this is moste to be lamen-
ted, that we, whiche are simple
persons, are so tossed and caried
to and fro, in so muche, that we
can not tel, what is beste to bee
doone. The Anabaptistes dooe
saie, that ye doe erre, and ye saie
agayne, that thei be out of the
right waie. After my iudgemēt,
what misery so euer, or trouble
there is, it dooeth come of the
priestes. And I dooe thinke, y^e
ther were neuer so troublesome
tymes. It were peraduenture
better, that I folowynge myne
owne mynde, shuld beleue, none
of you al, doyng al thinges after
myne owne appetite, and witte.

C b

Joia.

Against the

Ioiada. Thou shalt not do so, my Symō, but now, learne by thine own self what good, doeth come of the anabaptistes & what thou hast sucked of thē, for thou doest shew openly, y fruite, that is to saie, desperacion, and to trust in thi self, hast thou forgottē, what god hath commaunded, in Deuteronomy: saipng: ye shal not do euery man, y, which seemeth good vnto you, but that, which y lord hath commanded. So this phāstasticall & newfangled men, do intangle w thein selues, other men, & cast thē headlyng, into all errours. But ye your selues, are in the faulte, being the authors of your one harmes, for such deceitful persons, do please you. By & by, as sone as any cōtencious body, or some new & vnaccustomed thing, doeth set forth his head, ye come rēning by troppes, & nei

ther warninges nor praiers nor
rebukes can auaille among you.
And whan ye be come into þ̄ bo-
tomles pit of miserie or myschef
ye put þ̄ faulte in the ouerseers,
which do geue you warnyng be-
cause, w̄ great fidelitie & trothe.
Whose admonitions if ye would
here, or rather gyue eares to þ̄
word of god preched vnto you, &
set forth by thē, ye might liue pe-
sibly, seig therfore, þ̄ ye cast your
selues thzough your onefoli, into
such perplexites ye haue no caus
to spute it, to þ̄ faithfull shep-
herdes, whiche warned you be-
fore to beware of such thigserhor-
ting you to peace, charite, & cō-
cord, but to your oīe selues. Sy.
I haue said þ̄, which I do thiike
yet, þ̄ ther was neuer a moze tro-
blous world, whoso euer ar þ̄ au-
tors of it. Yo. wilt thou know
what þ̄ mattier is: this thig do

Againste the

stirre by sedition and tumultie,
ye do make every rascal knaue
minister of gods word, and that
without any descretion. Besyde
this, thou shewest thyselfe vtter-
lie ignoraunte in histories, and
vnerperte of wordely thynges,
which doest scarcely knowe, the
actes of one age, nor doeist not
cōsider farther, than is at hand.
If thou haddest redde the holie
gospelles & actes of the Apostel-
les, thou shouldest haue founde
greuouser dissentions, whiche
did rise of the sermons of Christ
and of his apostelles. Finallie
that histories are full of tumul-
tes, which dyd spryng in tymes
paste, of the false oppinions of
Marcion, Valentinus, Arius,
Nestorius Eutiches, Donatus,
Pelagius, and other heretikes.
Ther were great tumultes and
rebels

Anabaptistes.

rebellions, not onely of citieſ &
 towneſ, but alſo of whole real-
 mes, which wer ſo great, y ourſ
 ought not to be compared with
 them. Did not bothe chriſt him-
 ſelfe, and hiſ apoſtels gyue war-
 nyng befoze, that ſectes, ſhould
 aryſe? Not becauſe, that for the
 we ſhould be amaſyd, or deſpair
 vtterly, but becauſe, that wee
 ſhould y more dilygently watch
 againſt ſuche peſtiferous ſectes
 not onely to auoyde and ſhunne
 them, but to reſiſte alſo. Paule
 doeth apertely ſaye, Cozin. ii.
 that ſectes muſt be, that thei
 which are faithfull, maye be kno-
 wen. For euen as a ſieue doeth
 not liſe the corne, but clenſithe
 from chaffe and darnell, ſo the
 wheate of faithfull men, doeth
 not periſhe by falſe doctrines,
 but is tryed, the duſte and chaffe
 being

Against the
being sifted out. Ihon saith :
They went out from vs but they
were not of vs, for if they had be
of vs they trulie shoulde had re-
mayned w vs. Therfor we haue
nede of cōstaunce & fortitude or
strenght, nor we ought not incō-
tinētly to forsake the sterne but
resist corageously y waues and
stormes. This cōstācy & perseue-
raunce in the tēpēste is a token
that wee are not light, but haue
beleued stedfastly and wel. Ten-
tations are signes or proues of
faith and of y truth, and do ma-
nifest & shew, how farre we haue
beleued to y true veritee. Sy.
Thy meaning is good. Seinge
therfore y thou shewest thyselfe
so frendly toward me, & that we
haue begōe ones to commune of
these thiges: I wil opē my whol
mid vnto y cōferring many and
sondye

Anabaptistes.

sondry things wth the, touching
Catabaptisme or oppiniōs of y^e
Anabaptistes, if so be y^e thou hast
time & leasur to heare me. Ioiada.

I wil gladly obey the and folow
thy mynd. If thou hast any thing
bring it forth, i gods name. Sy
I do meruell, if ther is no good
thing, in the doctrine and oppi
nions of the Anabaptistes. For
vnto me, it semeth much other
wyse, y^e is to say, y^e ther be many
things strongly grounde^d vpon
the scriptures. Ioiada.

This is all the good, that is
in it, that it causeth a greate
meanys to reade the scriptu
res, whiche elles wolde but
lyttell, studie in them. As
for that whiche they teache
well, they haue it commune wth
vs, all the resydue wyll I pro
ue to bee false and foolyshe.

3

Against the

I am mynded to wyte hereaf-
ter agaynst the wherfore I had
noted agaynst thei doctrine,
certayne conclusions, which the
greatest parte of them doe holde
for agaynst suche vngodly and
blasphemous renegates, which
doe reiecte the scriptures, which
doe affyrme that the deuilles
and vngodly or vnfaithfull
persones shall obtaine at
lenght, the euerlastyng
life, doe denye the god
head of Christe, and
commite opely with
out all shame suche
enorme and abho-
minablee actes,
what neede is
it to wyte?
But now wyl
set in order
my
conclusions,

The second treatie or dialoge.

Certaine conclusions agaynst the doctrine of the Anabaptistes, put here affirmatiuely. euen as Is:ada which representeth the faithfull christen man doeth holde them.

Isiada.



That spirite, which repugnith agaynst the meanyng of the spirite that speaketh in the holy scriptures, is not from the father of truthe but from the father of lies the deuell.

None of the Saintes dyd euer by violence or force, set forth or thruste themselves into the commune office of a preacher, saue onely whan they were sente by god, elected and
D. chosen

Against the
chosen, by the apostells and
churche.

Chryste and the apostells did
neuer trouble y^e churche for
peribly and tempozal thin
ges, but did chiefly study to nou
rysh the peace and vnitee of al
the churches. It appereth ther
fore, that thei, whiche doe trou
ble & diuide any churches being
wel ordeined & pacified in chryst
for such thynges, are sedicious,
lyers and heretykes.

Thei are to bee counted false
prophetes, which not with
out blasphemy & contempte
of the crosse of Chryst, do teache,
that Chryst dyd take awaie one
ly origynall synne, affirmyng
that thei, which doe fall againe,
after that thei be ones purified,
and

Anabaptistes.

and clesed by the water of regeneration, shal not obtaine daily remission of their synnes.

Thei be also false prophetes, & doe attribute or adscrib iustification to our owne woꝝkes.

Suche are blasphemous against the gospel, which doe contēd and affirme that the soules do slepe, after this lyfe not knowing the nature of the soule, nor the vertue of the resurrection of Chꝛst.

Rebaptization or baptizing agayne, is not of god, but a new secte deuiding the vnitie of the church, wherby the most pestiferous, and hurtfull heresie, of Donatus, Anpencius and Pelagius is renewed.

Dii The

Against the

The baptime of yong infantes is of god, whiche hath ben & did continue alwaies in the churche, sens the tyme of y^e Apostels vnto this tyme, & not lately brought in, by y^e byshops.

The office or example of any christen man, cōpelleth not that we should not haue all thynges in cōmon, and nothyng priuate, or to our selues, but doeth moue & entorage vs to care, and see to our household, to exercise liberalitee and mercie.

Suche are therfore spoters & smacules of christes flocke whiche do forsake their familie and household, and beyng addicted or geuen to sedicious fables, do fede them selves, with other mens laboures, beyng in
this

this thyng, most like vnto monkes, whiche dyd the same, with their hypocrisie.

The preachers of the gospel, or ministers of the worde of god, maye haue goodes of their own, that is to say howses and possessions, and moreover maye liue of the gospel.

That the Anababtistes are so enuious, and do imagine all wayes and forge calumniasions and lyes, who doceth not see that it cometh of a hatred that they haue against the preachers of the gospel, that they may crepe in and aduaunce themselves, extenuatynge therfore the faythfulnes and fidelitee of the sheapehearde before the commons, because they may the better

D.iii. ter

Against the
ter bee, beleued them selues?

Christen men, whiche are
ryghtfully chosen, may w
out any offēce of god beare
rule, sith that power is the my-
nister of god.

This power is not onely pro-
fitable, but also necessarie,
for ch Kristen men, therfore
we must be obedient vnto it, ac-
cording to the doctrine of ch rist,
Peter and Paule.

They which wyll not be obe-
dient to the common ma-
gistrates and rulers, or do
resist against them, doyng them
at any tyme wrong and reproch-
fulnes, be not ch Kristen men, but
Sanlonites

The

Anabaptists.

Thei that refuse to make lau-
full othes, vnto the publike
rulers, do manifestlye a-
gainst the wyl of god, beyng au-
tours of sedicion, and all dyso-
bedience.

The magistrate and reboler
hath the sword from God,
wherwith he may smite the
malefactours, and shed the blud
of wicked doers, that both the
malefactours may be punysshed
and the good and righteous liue
surely among the wicked.

The libertie of a chrissten mā
is not carnall, they there-
fore that in the gospel, do
seke carnall thynges and flesh-
ly, are the fellowes of Symon
Magus.

noe

D.iiii.

Against the

VVe doe not learne in y^e gos-
pell, that we shuld pay nei-
ther rentes nor tithes, but
that we ought to paie, our deb-
tes, vnto whom so euer we owe
any thyng.

The administraciō of bodily
thynges doeth pertainē to y^e
magistrates & rulers, whi-
che doe christen men lyke, whan
thei doe after this rule: what so
euer ye will that men doe vnto
you, doe the same vnto other.

Vho so euer kepeth this
law & rule, maybe, and re-
mayne stil a christen man,
though he receiueth bothe ren-
tes and tithes.

These articles haue I, here put
generally, because that a great
parte of y^e Anabaptistes do hold
against them. for I know, y^e it is
mi-

Anabaptistes.

impossible y any man should re-
herse al their errors sith y thei
be infinit & wout number For it
is no meruel y thei do fall, from
one errour into an other, seying,
y thei haue not y same spirite of
truthe. Whiche thying causeth y
so dyuerse & contrary sectes, do
atrysle among them, that the one
doeth condemne and excommu-
nicate the other. Symon. If
thou haddest reherfed these arti-
cles before them, thou couldest
not haue done it, wout a quike
and sharpe answer. Ioiada. I
haue proued, my Symon, and
that a greate whyle ago, their
poysoned, and benemed hertes,
and touniges, bothe ready to all
kynd of reuyling, and opprobri-
ousnes, and also more bytter,
than is any woyme wode, wher
by any man maye coniecte and
Dv knowe

Against the
knowe, of what spirite, these
phātastical felowes Doe speake.
But reade thou, the thyrde cha-
piter, of the epystell of saincte
James, and thou shalt knowe
that I saye true. Symon. I praie
the, that thou wylt reherse, out,
of this chapiter, the thinges, y
moſte chyefly, doe for our pour-
pose, Ioiada. These are the
wordes of the apostel: Who is
wyſe, and endued with knolage
amonge you? Let hym shewe, by
his good conuerſacion, his wor-
kes, with a gentell wyſdome. If
ſo be, that ye haue bytter enuye
and contencion, in your hertes,
dooe not ye boaste of it, nor be
liers againſte the truth. For
that wiſdome, is not connyng
from aboue, but yercbly beaſte-
lyke, and deauelyſhe. For where
enuye and contentacion, is, ther
is

Anabaptistes.

is incōstancie and wicked woꝝ-
 kes. But the wisdom whiche is
 from heauen oꝝ from aboue first
 is chaste, after peassible, meake,
 tretable, full of mercie, and of
 good frutes, withoute rache oꝝ
 vnaduised iudgement, and simu-
 lacion. Hitherto haue we reher-
 sed the woꝝdes of James. Pon-
 der and iudge now, whether the
 holy Apostle, did not liuely de-
 scribe the fashions, and doctrin
 of the Anabaptistes. Foꝝ what
 do they els, but ineth and rayle
 against other men, and that of a
 despitefull enuye and bitternes,
 oppressing the w^{ch} preiudicial sē-
 tence, and iudgemēt & Sy. They
 promesse to make an aunswere,
 befoꝝe any manne, and to geue
 a reasonable accoumpt of their
 doctrine and learnyng.

Moreouer that they wyll suffer
 them

Against the
them selues patiently to be con-
uicted of errour. Joiada. Why
Doe they promise that whiche
thei wil neuer perfourm? Thou
thy selfe haste knowne manye
(to saye the truthe, they doe all
of a prejudiciall sentence, stiflie
and with great pertinacy, stand
in their owne oppinions which
saied, that thei were sufficiētly
taught. dyd knowe their er-
roure, and offered them selues
to recante, yea and dyd forswere
their errour. And by and by
as sone, as they ware come, to
their complices or felowes, thei
dyd renewe their heresie, and
against their othe, and all ho-
nestye besyde, dyd obstinately
defende it, What shoulde we doe
with suche men? Paule sayeth:
Shunnethou an heretyke, after
that thou hast warned hym oes
or

Anababtistes.

or troyse. Their doctrine therefore, is a certaine pertenar contention, and bitter wysdome, suche as Saynt James doeth describē. Symon. In the meane season, they wyl neuer graunt, thy conclusions to be true.

Ioiada. This is, that I saye thei be more styfe & more obstacle thā doeth become any chrystē men, to be. But thou, that haste lyued, most famylyarly w them knowest wel and perfitly, their foundations, where vpon they grounde them selues. Symon.

No Anababtyst better. Ioiada.

I wolde therfore, my Symon. that thou shouldest now dispute agaynst my conclusions as the Anababtistes are wonte to doe but without stomake and contēcion I wyl endeuoure my selfe to corrobore and strengthen them

Againste the
them with holy scriptures, and
to proue that they be true. Sym.
Be it as thou saiest. For I des
sire to be taughte. Thou
shalte haue me also obe
diente. so that I may
vnderstande and
perceiue y thy
doctrine and
teachyng
is true.



The third treatie or dialogue.

Now that the spirite, which repugneth
agaynst the spirite, that speaketh in
the scriptures, is not from the fa-
ther of truth, but from the father
of lyes the deuils.

Simon.

Fyrste and forme, I
dooe meruell, what
moueth the, to put
this conclusiō where
as after myne oppy-
nion and iudgmēt, it is no nede,
therof. Ioiada. But, it semeth
vnto me, to be verpe necessarye.
for manie of the Anababtistes,
doe boaste, I can not tel, what
spirite, and father, agaynst the
manifest scriptures. For whan
they perceiue chem selues, to bee
ouer comed, with holpe scriptu-
res, and so holden in that they
can

Against the

can, by no waye escape: by and
by, they crye oute, sayeng that
the spiritee, teacheth them, an
other thynge, that is to saye,
eyther to holde theyr peace, or
to speake forthe some tryflyng
matter, and that they bee, ney-
ther subiecte, ne bound to the
litterall sense, or letter. In the
which thynge, they doo no lesse
erre, than the Doctoures of the
bysshope of Rome, which in mat-
ters of fayth, wyll not admyt
the scripture to be iudge, but re-
ferre al thynges, to theyr inter-
pretation and spiritee. Is not
this an hygh blasphemie, that a
sinnefull man shoulde presume,
to sete hym selfe iudge, ouer the
word and wyl of god: as though
he ought not, to bee obedient
vnto it, excepte, he were moued,
with his owne spiritee, and mo-
cion

Anabaptistes.

tion, to reiecte, or receiue it. I
 harde ones a papiste Doctour,
 openly in a Disputaciō, saie: that
 we, whiche teache the gospell,
 dooe teache the truthe, and dyd
 alowe our teachynge beary
 well, but that he coulde not,
 noz durste subscribe vnto it, ex-
 cepte our teachynge were ad-
 probated and alowed, by the
 bishhoppe of Rome. Beholde my
 Symon, what abhominacion is
 this, that a mortall man shulde
 take vpon hym, to adprobate, &
 alowe, the diuine and heauenly
 veritee: and set hym selfe iudge
 ouer god: Therfore haue I put
 this conclusion in the forefront
 because that the Anabaptistes,
 doe for y^e moste parte, boast and
 aduaunce their spirite, vnder
 such pretence, deceiuyng the sim-
 ple and rude people. Symon.

E

Doeth

Against the

Doeth not Paule teache this,
that the letter, doeth kille, and
the spirit viuifieth or doeth quie-
ken: ii. Corin. iii. And Christe
doeth saie. Ioan. xiiii. The spi-
rite shall teache you all truthe.
It is spoken by the lord also,
Hieremy. xxxi. Euery man shall
teache no more his neyghbour,
saiyng: knowe thou the lord,
but all shall knowe hym, from
the lowest, to the hyghest: Fi-
nally, John dooeth saie: It is
no neede, that euery man dooe
teache you, but as the vnction
teacheth you of all thinges whi-
che is true and is no lye. What
canst thou saye, agaynst so ma-
nyfeste scriptures? Ioiada. To
the woordes of Paule I aun-
swere thus: That Paul spea-
keth there of the lawe, whyche
kyl-

Anabaptistes.

kylleth vs, as he dooeth declare
more apertly in the. vii. chap. to
the Romans. And by the spirit,
he vnderstandeth faith, and the
consolacion or comforte of the
gospell. That, it is so, the texte
of the whole chapter dooeth te-
stifie. Therefore this place hel-
peth nothyng your errour. For
whan we speake of the woorde
of god we dooe not vnderstande
the bare and deade letter, or
voyde sonnde of it. but the word
well and truely vnderstanded,
and as it is, in beary dede.

And as, for that, that Chryste
dooeth promise a spyrite vnto
his dysciples, teachynge them
all thynges, wee dooe admytte
and beleue it. But that spy-
rite can not bee contrarie to
Chryste, nor teacheth any other
Eii thyng

Against the
thyng, than Chryst hath taught
Therefore doeth he adde, by and
by: teachyng you, what so euer,
I haue saied vnto you. What
Doe, these thynges pertyne, to
the spirite of the Anabaptistes,
whiche teacheth contrary thynges
to the spirite of Chryste.
The prophecies of Joel, and
Hieremye, are vnderstonde of
that same spirite, that Chryste
Doeeth bothe promesse and geue
to his Disciples, as it is euident
lyfene, in the seconde chapiter
of the Actes, and the eyght, to
the Hebues. John, in his epis-
tell, whan he speaketh of the
vntyon, Doeeth playnely ex-
pounde hym selfe, saynge: I
haue wrytten vnto you, that ye
bee not deceyued (or that, ye
Doe not suffer your selues to be
brought in to errour) whyche
thyng,

Anabaptistes.

thyng, will then come to passe,
if ye dooe stedfastely abyde, in
the doctrine of the spirite, whi-
che ye haue harde at the begyn-
nyng, and swarue not at all,
from it. The holy ghoſte is the
spirite of truthe, which canne
neither lye, nor repugne against
hym selfe, beyng all waies con-
staunte, vnschaungeable, euery
where, lyke vnto hym selfe.

Now, no man can Denaye, but
that the same euerlastyng, vn-
schaungeable, and holy spirite,
hath inspyred the holy scriptu-
res in to holy mens hertes and
myndes. Whereby it foloweth
necessarily, that the same spi-
rite, which speaketh agaynste
the meanyng of the spirite, that
dooeth speake and expresse hym
selfe in the diuine scriptures, is
not of god, but rather an hu-

Against the
mayne affection, whyche, if it
bee styffe, maie bee deseruyngly
called, a deauelysche spyryte, as
Chyste dooeth proue agaynst
the Iues. John. viii. Or canst
thou thynke, in thy mynde, that
spirite to bee good, whiche con-
temneth the cleare, manifeste,
pure and holy scriptures: and
when by them, he is convicted
of errour, doeth booke an other
spirite, whiche shoulde teache
cleane contrary thinges: Is not
this to despise y^e spirite of y^e scrip-
tures, and to repugne against
hym: As though our spirit mea-
neth truely, and the spirit of the
scriptures most falsely: Where
haue the Anabaptistes learned,
to set their spirit against y^e scrip-
tures, yea and preferre hym, to
the holy worde of god: Symon.
But

Anabaptistes.

But who hath geuen you this libertee, to iudge al thynges after the litterall sence or letter ? Ioiada. That, we dooe not, as thou doest interprete the letter. But we saie, that the worde of god, contained in the scriptures of the Bible, is a touche stone, wherby spirites are tried. For what spirite so euer doeth agree with the scriptures, is of god, the father of truthe. And agayne what spirite so euer is contrary to the holy scriptures, is of the dyuelle, the father of lyes. Seyng therfore, that the spyrite of the Anabaptistes, wil not bee ruled by the holy scriptures, but preferreth hym selfe, to the woorde of god (callynge by crafte, the woorde of god, a bare letterre) yea and sette

Ciiii hym

Against the

set him selfe iudge ouer it, he cā-
not be of god. For if he were of
god, he would come to light and
speake that same thyng, that the
holy ghost doeth speake in al the
holy scriptures. But now, sith y
he doeth not depende of the scrip-
tures, but will be at his own ly-
bertie, it is a token that it is a
craft and subtiltie of the deuell,
whiche doeth alwayes scatter &
repugne against god. Sy. Thou
speakest these thynges mightily
and stronglye, but withoute the
word of god. And this is your fa-
milier custome, to speake many
thinges without scriptures. As
touching the spirite, what he te-
cheth, I haue brought and alled-
ged places and testimonies oute
of the scriptures. But that the
spirit ought to be tried by scrip-
tures, or rather mācipated and
bounde

bounde vnto them, and not be at
his own libertie, it is thy parte
for to proue. Or peradventure
thou dost prefer the creature vn
to the creatour. Ioi. What, and
yf I should say also: My spirite
hath taught me this thynge.
What couldest thou do or say vn
to me? Sym. But that is not to
aunswere. Ioi. Nor ye do not an
swere sufficiently, when ye boast
your spirite, without or agaynst
the scriptures. But in this thig
we do learne, that whan it plea
seth you, ye vse the scriptures, &
agayne whan ye see to be exped
ent, ye boaste, and aduance your
spirit. Whan I affirme that the
spirite must be tried by the scrip
tures, I doe not mancipate nor
subdue the creatour vnto y crea
ture, but I will that the thynge
whiche is vncertaine, be tryed &
E.v. proued

Against the
proued, by y, which is certaine,
and that any spirit, be tried, by
the holy spirit of god, that is to
saie by the scriptures, whether
he agreeth with hym self or not.
And if he be like euery where vn
to him self to be receiued, if not,
to be refused & reiected, as false
& deceitful. But whan ye speake
of the spirite, ye doe vnderstand
a bare creature. For your spirit
is not the holy ghost, but a car
nall affection. Sy. Ye dooe yet
without any scriptures of the
Bible enhaunce and magnifie,
the letter. Io. Not so, but ra
ther, we here ground our selues,
bothe vpon y scriptures of god,
and vpon examples. Sy. Shew
therfore, y the truthe, muste be
tryed, by the scriptures, & not ra
ther w a fre spirit, without scrip
tures. Io. By thy wordes, doe
I per

Anabaptistes.

I perceine, what thinge doeth
 begile you, that is, y^e ye do seuer
 these. ii. thinges, beyng vnited &
 inuisebly knitted together, y^e is
 to saie, the spirite & the scriptu-
 res, which can noz ought to be se-
 parated asunder, the one from y^e
 other. For whē we name y^e scrip-
 tures, we doe vnderstande y^e ex-
 pressed worde of y^e spirit. For as
 y^e voice, or sound of y^e worde, can
 in no wise be separated, from y^e
 lyuely b^reth of y^e liuing creature
 So y^e scriptures can not be diui-
 ded from y^e spirit y^e inspireth the
 for y^e scripture, is y^e expressed wil
 of god, but now wil I bryng y^e te-
 stimonies & places wth thou requi-
 rest, our lord Iesu Christ, vnto
 whom y^e heuēly father, did geue
 witnes from heuen, & who hath
 receiued the holy ghost, after no
 measure, did not despise y^e scrip-
 tures, in so muche that he dyd

Against the
corroborate all his sayniges, by
them onely, and did commaund
that the Jewes should trye both
his woordes and factes, by the
scriptures. Ihon. v. and Luke
xvi. He biddeth them to lyfte vp
their eyes to Moyses & the pro-
phetes, and not to appraunte
spirites. He reprovynge also the
Saduceis, did shewe that this
was the cause of their errour, be-
cause that they were ignoraunt
in scriptures, or neglected them
Mark. xii. The Apostles (as we
may vnderstand by the booke of
the Actes) did receiue abundāt
ly in the begynnyng, the holy gost
& that by a certayne visibler tokē.
And yet not withstandyng, did
they not therfore forsake or con-
tēne y scriptures, nor boaste their
spirite against thē. But rather
did proue & strengthen all their
sermons,

sermons, with the worde of god
preachyng nothyng els, but the
pure and playne scriptures.

These thynges are euidently
proued, by the epistels of Peter.
John doeth plainly shewe and
teache that the spirites owght,
to be tried, whether thei bee of
god or not. i. Jo. iiii. Wherby, it
is euident enowgh, that spiri-
tes owght to be tried, and that
thei be not so free, as the Ana-
baptistes will haue them. And
how thei muste bee proued, it is
manifestly declared in y place.
Paule whiche was rauished, in
to the thyrde heauen, and dyd
learne his gospel of Iesu Christ,
beyng hym selfe, the chosen ves-
sel of god, full of the holy ghost,
and heauenly wisdom, neuer
the lesse befoze the kyng Agrip-
pa, he doeth testify, that he dyd
teache

Against the
teache nothyng beside Moyses,
and the prophetes. Act. xxvi. In
the epistell to the Galatians,
y first chapter, he saith thus: if
I, or an angel of heauen, shulde
preach vnto you, any other thig,
then ye haue harde, let it be ana-
thema, or acursed, &e also war-
nyng and teachyng Tymothe,
that he shoulde beware of false
and erroneous doctrines, dyd
directe and sende hym, to the re-
dyng of scriptures. But reade
thou the iii. chapter of the se-
conde epistell, to Tymothe, and
it shall appere, what we owght
to iudge and thynke of the Ana-
baptistes secte, what of the spi-
rite, and of the scriptures. Sy.
That place, is knownen well e-
nowghe, and I am almost per-
suaded. But this vexed my
mynde, that Paule saith that
a spi-

a spirituall man, iudgeth all
thynges, but he is iudged of no
body. Ioiada. I longe to knowe
of the, of what spirite, Paule do
eth speake there. Symon. But
I haue leauer to heare it, of the
Ioiada. Considre the woordes,
y go before. For he saith thus:
We haue not receiued the spirit
of the world, but the spirit, whi-
che is of god, that we may know
what thynges, haue ben geuen
vnto vs by Chryst. Symon. But
to what purpose did Paul speke
here, of the holy ghost. Ioiada.
I aske of the, wheather y same
selfe spirite dyd not inspyre the
scriptures. Symon. Truly,
that same selfe spirite. Ioiada.
Seyng therfore, that it is all
one, and bothe the same spirite,
that Paule speaketh of here,
and that whiche speaketh in the
scrip^{ts}

Against the
scriptures, haue I not proued,
that Paule, by a spirituall man
Did not vnderstand hym, which
boasteth, I can not tell, what
spirite, despising in the meane
season the scriptures, but suche
a spirituall man, as is and will
be ruled and gouerned by the ho
ly ghost, that waie, that he shew
eth and expreſſeth hym selfe, in
the holy scriptures. He therfore
that striueth againste the holy
scripture and inspiracyon of
the holy ghost, can not bee that
spirituall man, whome Paule
doeth speke of. Now, if he be not
spirituall, he can not iudge, but
he muste be iudged. The Ana
baptistes therfore can iudge no
thyng, but ought to bee iudged
and tryed, by the worde of god.
Hathe not here the spirite of the
Anabaptistes lost bothe his win
ges

ges: But I do remembre other
ii. places, whiche dooe vtterly
stoppe the mouthes of the Cata-
baptistes. The first is, in the. x.
chapiter of the Actes, touchyng
Cornelius the centurion, which
although he was elected by god,
yet not withstandyng, beyng so
taught by the angell, did sende
messangers, to fetch Peter, &
he might heare by hym, the prea-
chig of our sauour Iesu christ.
If that, the spirite should disa-
nulle and abolishe the scriptu-
res, it shulde folow, & this out-
warde preachyng and such like
thinges, wer done in vaine. The
other is in the. xvi. chapiter, con-
cernyng the Thessaloniens, whi-
che after that thei had harde the
preachyng of Paule, dyd daily
seke and serche the scriptures,
to knowe, wheather Paule dyd
teache

Against the
teache true or not. Which thing,
thei wolde not haue done, if the
spirites shoulde not be tried by
the scriptures wherefore what
so euer the Anabaptistes dooe
teache concernyng this thyng,
is false and erroneous, and not
vnlke vnto the errour of Mon-
tanus. Sym. what monstrous
thyng is y^e Ioiada. This Mon-
tanus about. xiii. hundred ye-
res ago, was a great heretike,
who did almost speake of the spi-
rite, as the Anabaptistes dooe.
For thei do cal in again, the old
& abolisshed errours, as it shall
appere hereafter. Sym. Go forth
I praie y^e, and let vs discusse the
argumentes of the second con-
clusion. For I can not beleue
that none of the saynttes (whi-
che thyng thou doest affirme stif-
ly) did thruste them selues, into
the

Anabaptistes.

the office of common preachers,
excepte thei were called. What
other thyng is this, but (as the
bischop of Rome hath done in ti-
mes passe) to hyde the truthe
frome the commons, that none,
saue onely thei, that are lear-
ned, dare speake and talke of it?
Whereas, not withstandynge,
god did manifest him self to the
littell ones and not to the wise.
Mathe w. xi. Ioiada. I will doe
it gladly, but I wil first confute
that, which thou bryngeest of the
learned, & of the symple. For it
is not conuenient, that I shulde
passe ouer these thynges vnspo-
ken, sithe that therewith ye doe
blynd the eyes of the simple and
rude people.

F ii

The

Against the
The. iiii. treatie, or dialoge touchynge
Simplicitee and crudicion.

Simon.



S this, to blynde the
eyes of the symple, &
rude people, Chyste
hym selfe, did saie so,
when he gaue than-
kes vnto his father, because y
he hath reuelated & shewed such
high, godly and diuine mysteri-
es, not to the wises, but to the
litell ones, & to the simple. Ma.
xi. And againe, he did not chose
learned men but simple and i-
diots, to be his apostels. i. Cor.
i. Therfore we haue no neede of
great learnyng, but the simpler
that any man is, the more apte
is he, to this office. Ioiada. It
is manifeste and euident, that
ye vnderstonde not the woordes
of

Anabaptistes.

of Chryst. For if by the symple,
 he shulde vnderstand them, that
 lacke wisdom and learnynge
 (for so ye expounde the wordes
 of Chryst) truely no man shulde
 be more apt, than fooles and di-
 serdes, whiche be in dede igno-
raunt in all maner of thinges.
 But every man dooeth see, that
 it is against al reason, to thinke
 any such thyng. Therfore Chryst
 vnderstandeth by simplicitee an
 other thyng. Symon. Tell you
 what it is. Ioiada. He is cal-
led a symple man, not he that is
without witte, without reason
and wisdom, but he whiche is
playne and sincere, and without
fraude, he whiche is good, and
true inwardly in his herte, be-
ynge without crafte and deceit.
 Elles it woulde come to passe,
 that enery man shoulde defende
 I iii his

Against the
his errour, by ignorancie. Whi-
che thyng, what coulde be elles,
but a carnall malice or libertee,
wherby euery man woulde be-
gynne and goe about, to boaste
and sette forth his ignorancie,
and therewith to defende his er-
rours: Who did euer see, suche
temerarious audacitee, as these
shamefull rennegates dooe vse:
that with theyr ignorancie and
rudenesse dare defende any
thyng: By ignorauncy truely,
errours are detected, and not
confyrmed. Symon. Yet, the a-
postels were ignoraunt and vn-
learned, nor we dooe not reade,
that Chryst did choose any that
were learned. Ioiada. Truely
thei were endued with such sim-
plicitie, as we haue spoken of a-
foze. But they were not vnler-
ned and ignoraunt. For they
were

Anabaptistes.

were familiarly cōuersant with
 Chryste, aboue thre yeares, w
 Christ, I say, in whom are, all þ
 treasures wisdō of & knowlage,
 yea, which is hym self, þ eternal
 wisdom of þ heauenly father.
 Of this fountaine Drāke they a-
 bundantly, by this maister, wet
 thei instituted and taught, and
 at lengthe were so endued, and
 illuminated with the holy ghost
 that they were cunnyng in all
 tonges & scriptures. That may
 be sene, bothe by their writyngs
 and also by theyr actes. As for
 that, that thou denaieest, þ christ
 did call none, whiche were lear-
 ned, doest thou not repugne here
 agaisþ manifest truthe. Paul
was exceedingly well lerned.
Barnabas, Gamaliell, Nicodemus,
& Apollo þ Alexandrian
were great clerkes. That in the
 f i i i i meane

Against the
meane season, I shulde passe o-
uer all the other, that is to saie,
Moises, whiche was learned in
all the sciences of the Egipcians
Steauen, Claie, Timothe, loke
better vpon the. xiii. chap. of the
first epistel, to the Corintheians,
and vpon the first chap. of the e-
pistell, to Titus, and thou shalt
fynde what erudicion and lear-
nyng an ouerseer or bisshoppe
ought to haue. Therfore, these
arrogant & presumptuous Ana-
baptistes, can not excuse nor de-
fende, their impudent ignoran-
cie, by simplenes, but that it is
alredy manifest vnto the world
y they are geuen into a repro-
bate sence, as thei, that be not a-
shamed, to boast, and to set forth
vnto all men, their ignorancie,
in stede of good learnynge, as
though children, do not smel al-
ready

Anabaptistes.

redy, their craft & subtiltee. But
 in y^e meane seasō, no man ought
 thus, to interprete our saynges
 as though we shuld speake here,
 of them, that are falsely, called
 learned men. For we speake of
 such, as haue ben taught, by god
 & to the glory of god. Of whom,
 there were many, in the primi-
 tiue churche, as Bātonus, Ter-
 tulan, Cyprian, Lactantius,
 Augustine, and many other.

Sy Thou speakeste, with good
 reasō. For we ought not to think
 that Chryste did commend such
 simplicitie, wherby the uncon-
 nynger that a man is, the bolder
 he shoulde be. As many, whiche
 though thei can scarcely reade y^e
 vulgare tonge, yet not withstan-
 dyng, doe without shame, inge-
 rate & thrust them selues, in to
 y^e office of preachers, stammering
 f v most

Against the
most foolysshely in the common
pulpit, But because thei shulde
not be founde to bee ignoraunt,
in some thyng: they begyn first
to excuse their ignorancie, with
such woordes. Be not ye offen-
ded, o bꝛetherne, that I am ig-
norant and vnlearned. For the
father, doeth manifest hym selfe
to the simple and vnlearned. Fi-
nally, seying that Chyste, doeth
promesse, to his disciples suche
wisedome, and eloquence, that
their aduersaries, shoud not be
able to withstond it (where as,
on the contrary part, these men
doe reckon their ignorancie, to
be a glorious thyng vnto them)
I mai easily perceiue, that these
are not suche simple persons as
Chyste doeth speake of, but ra-
ther such, as doe clothe them sel-
ues, in sheapes skinnes, faining
them

Anabaptistes.

them selues, to be sheapes, but
inwardely, within theyr her-
tes, are rauenyng wolues.

But now, I praye the,
to take that awaye
quickely, whiche
offendeth me in
the seconde
conclu-
sion.



The. v. treatise or dialogue.

Of the vocation and office of preachers, against them, that ingenerate themselves beinge vncalled.

Ioiada.



For that, that thou gatherest, by this conclusion, y so, it shulde not, be lafull for e- uery man, to speake and talke of god, thou goest far out of the waie, and doest not vnderstand my saynges. I speake of common preaching, and not of priuate communicacion or talke. For he that taketh vpon hym to be a common preacher, not being called, doeth rauene as he, that maketh hym selfe, by his owne authoritie, a kyng or gouernour, makynge & callynge together a particuler Senate or couns.

Anabaptistes.

counseill, & beginneth thus, of his owne heade, to rule and administrate the common welthe, commaunding, and forbidding what so euer pleaseth him. Truly, no man, can dooe this, but y he shalbe accused, not onely of folishenesse & disobedience, but also of tumultee, and high treason. Elles, we do not denaie, but y euery man maie talke of god, yea & maie synge of him, accor- dyng to y doctrine of Paule. iiii Ephesy. And the more, y it is done, the better we alowe it. But to separate him self fro y church to seke woods & corners, & there to assemble a company, to institute & ordein sectes and to take vpon them selues, beyng vncalled, & vsent, the office of preachers: not onely, it hath no example, in y holy scriptures, but
hath

Against the
hath ben iudged and condem-
ned alwaies as heretikall. But
we will now, corrobore and
strengthen these saynges, with ho-
ly scripture. In the epist. to the
Rom. x. chap. Paule teacheth af-
ter this maner: who so euer cal-
leth vpon the name of the lord,
shal be saued. But how can thei
call vpon hym, in whome they
haue not beleued? and how shal
thei beleue in hym, of whom thei
haue not harde? And how can
they heare without a preacher?
And agayne how shal thei prea-
che, except thei be sent? By these
wordes of Paule, we maie per-
ceiue, that sendyng is beary ne-
cessary, whiche doeth not equal-
ly pertaine vnto all men. For
Paule. i. Corin. xii saiethe, that
there be many giftes. And ea-
uen as the body is one thyng,
and

Anabaptists.

and hath many lymmes, which lymmes, though thei belong all to one body, yet neuerthelesse, haue not all owne offyce, in the body, so it is in the churche, and mysticall body of Chryste. God dyd putte and ordeyne some, in the churche, to be apostels, some to bee prophetes and interpreters of scriptures, some to bee teachers, some to bee potestates and rulers, summe to haue the giftes of healyng, summe to minister to the poore, summe to gouerne, and summe agayne to haue the knowledg of tonges. If so bee, that the offyce of teachyng, shulde equally pertain vnto al men: Paul would hane sayed, that god hadde ordeyned all, to bee prophetes, and teachers, but he sayeth: he hath ordeyned summe to bee apostels,

heb. 5.

Against the
apostels. &c. Why dare then the
Anabaptistes presume so much,
as for to set them selues forth,
by their own autoritee, to prea-
che & to teach, against the doc-
trine of Paule: Heb. 5. No
man (saith he) doeth vsurpe, or
presumptuously take that honor
vnto hym selfe, but he, which is
called by god, as Aarō, so chryst
did not glorifie hym selfe to bee
made bisshoppe, but he that sai-
ed vnto hym. Thou art my sonne
and to daye haue I begotten
the. And in another place:
Thou arte a priest for euer, af-
ter the order of Melchisedecke.
After this maner dooeth John
Baptiste, testifie of the missi-
on and sendynge of Chryste in
the fyrste, and thyrde chapiter
of John. And of his owne sen-
dyng, doeth he hym selfe speake,
in

Anabaptistes.

in the. i. cha. of John, saynge :
 There was a man sente by god,
 whose name was John when he
 was also asked, by what autho-
 ritee he did teache and bap-
 tize, he did bring forth the out of Esaie
 and Malachie, a testimony and
 witnesse of his mission and sen-
 dyng. So the Apostelles were
 bothe called and sent, as it ap-
 peareth, by the x. and. xxviii. of
Mathew, by the last of Mar. and.
xx. of Jo. Paule doeth testifie in
 the begynnyng of his epistels, and
 specially in the epistell to the Ga-
latiâs, that he was called. In
 the. xiii. of the Act. he with Bar-
nabas, is segregated by the ho-
 ly ghost and sent to preache. In
Moses also, & in all the prophe-
 tes their mission and sendyng is
 manifested. But agaynst them
 that dooe renne, beyng not cal-
 led

Against the
called, and without sendyng doe
preache, in the. xliii. of Hierem
my, the lord speakes thus
Thei did renne, but I sent them
not. Therefore, I do thynke, that
his conclusion is sufficiently
proued, and that it is manifeste
enough, that the Anabaptistes
dooe not in this thynge, behaue
them selues wel and godly, whiche,
thowgh thei be not called,
doingerate and thrust them sel
ues, into the office of preachers
which thynge (as we doe reade)
was neuer done by none of the
Saintes. Symon. All this that
thou hast brought, dooeth no
thynge agaynst the Anabaptis
tes for thei saie, that thei bee
sent, by the father, and by the ho
ly ghost. Ioiada. To what thing
or for what purpose. Symo.
To teache the truthe, to preache
of

Anabaptistes

of god, and to rebuke synne.

Ioiada. It is proued before (as thou thy selfe haste graunted) that we dooe, the same thyng, in those places, where the gospell is preached. What neede haue we then of this mission, and sendyng of the Anabaptistes. To these places where the gospell is preached, god dooeth not sende men to plante and set errours, to moue sedicion, and to teache contrary doctrine, to the truthe, to separat and make diuision in the churche. But the Anabaptistes, dooe all these thynges, therfore, they bee not sente by god. For god, is not the god of dyssencion, but of peace, and con corde, .i. Corin. xiii. Symon. Thei saie alwayes, that they bee sente of god.

Ioiada. Thei doe saie so in dede,

¶ ii

but

Against the
but not truely. For Sathan can
transforme and transfigure
hym selfe into an angell of light
ii. Corin. xi. but he is not ther-
fore a good angell. Symon.
Is it not written in the. iiii. cha.
of John, that he, which is of god
speaketh the worde of god? the
Anabaptistes dooe preache the
worde of god, therfore, they bee
sent of god. Ioiada Arrius
dyd preache the worde of god.
That is to saye, the father is
greater than I am, ergo he was
sent by god. Symon. Not so.

Ioiada. Is not this the worde
of god, the father, is greater
than I am? Symon. He dyd
preache the worde of god beyng
falsely vnderstonde, wretchynge
and wastynge the scriptures,
ergo he was not sent, of god.

Ioiada. The Anabaptistes dooe
the

the same, therefore they bee not
 sent by god, though, they dooe
 neuer so muche boast and crake,
 that thei doe preache the truthe
 and worde of god. Which thing,
all the heretikes dyd before, and
Sathan also dooeth vsurpe the
worde of god, Mathew. iiii. but
 it foloweth not, that he is sent
 by god. That saiyuge, whyche
 thou hast brought out of the. iii.
 chapter of John, pertyneth
 onely to Chryste, who because
 he was come frome god, hath
 perfite knowlage, of diuine and
 heauenly thynges. Which thing
John Bapteste, goeth about to
proue to his disciples. Symon.
The Anabaptistes doe saie, that
ye doe deptrauate the scriptures.
 Ioiada. It skylleth not what
 they saie, whyche are nothyng
 named to lye, as it shall ma-
 nifestly

Against the
manifestly appere hereafter. For
sythet that by this authoritee ta-
ken out of the. iiii. chapter of
John, and applied to Chryste
alone, thei adscribe vnto them-
selues that, which belongeth to
Chryste onely: who dooeth not
perceine and see, that thei be e-
nemies of the truthe. We know,
what sklanderous wordes thei
doe vomite out, and speake a-
gaynste vs, calling vs theues,
robbers, Antichristes, false pro-
phetes, and seductors. We doe
impute this to the weakenesse
of the fleshe, and forbear for
Chrystes sake. We might cleare
our selues, if neede were, & proue
that thei doe beelye vs. But so
thei haue neede to proue, y thei be
sent of god, by other thinges the
by sklanderous wordes and rai-
lings. Sy. I can not saie none
other

other, but that I haue harde
them saie, that thei are sent of
god. Ioiada. No Doubt there is,
but that thei be ignoraunt, and
know not, whiche waie, god do-
eth call, & what are the tokens
and signes of vocacion and sen-
dyng. For thei, that are called &
sent of god, are manifested by
certaine tokens and signes whi-
che doe folow, that it maie ap-
peare, that thei be truely called
and sent either by miracles, or
by manifest vocacion and sen-
dyng, but specially by dexte-
ritie or aptenelle, integreted
of lyfe, constauncy and stedfast-
nesse, erudicion and learnynge,
woozthy suche sendynge and
vocacion. Symon. what, and
if ye dooe saie all this, with-
out scriptures? Ioiada. I
wyl proue all, that I haue
said

Against the
manifestly appere hereafter. For
sayeth that by this authoritee ta-
ken out of the. iiii chapter of
John, and applied to Chryste
alone, thei adscribe vnto them-
selues that, which belongeth to
Chryste onely: who dooeth not
perceiue and see, that thei be e-
nemies of the truthe. We know,
what sklanderous wordes thei
doe vomite out, and speake a-
gaynste vs, calling vs theues,
robbers, Antichristes, false pro-
phetes, and seductors. We doe
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of the fleshe, and forbear for
Chrystes sake. We might cleare
our selues, if neede were, & proue
that thei doe beelye vs. But so
thei haue neede to proue, y thei be
sent of god, by other thinges the
by sklanderous wordes and rai-
linges. Sy. I can not saie none
other

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che doe folow, that it maie ap-
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and sent either by miracles, or
by manifest vocacion and sen-
dyng, but specially by dexte-
ritie or aptenelle, integreted
of lyfe, constauncy and stedfast-
nesse, erudicion and learnynge,
woorthy suche sendynge and
vocacion. Symon. What, and
if ye dooe saie all this, with-
out scriptures & Ioiada. I
wyl proue all, that I haue
Giiii sated

Against the

saied by the worde of god. A lit-
tell afoze, that Chryste did de-
parte from his apostels, he did
sende them, vnto the worlde, to
preache the gospel, vnto all cre-
tures, but befoze, y^e thei shoulde
take in honde this offyce, they
shulde tary a while in Hierusa-
lem till they were endued with
grace frome aboue. For he dyd
promise vnto them, to sende the
promised spirit and comfort out
of the father vpon them. And af-
ter, that thei had ones receiued
the holy ghost, with it, thei did
receiue, the knowlage of all sci-
ences, speches, & tongues. Luc.
xxiiii. Act. ii. whan Moyses dyd
draw backe, and did bryng ma-
ny excuses, knowledgyng hym-
selfe, to bee without utterance,
vneloquent, chyldishe, and vn-
mete for that offyce, that god
would

woulde haue sent hym to: the
lord, did promise, that he would
be in his mouth, as, he dyd also
promise to his apostelles, suche
mouth and wisdom, that no
man shoulde bee able to resyste
agaynst it. Mathew. x. Paule
wrytynge to Tymothe and Ti-
tus, concernyng the election of
byschoppes, requireth such one,
as, is apte to teache, able to ex-
horte with wholsome doctrine,
whych he can reuycte, and con-
founde them, that reysste and
withsaie the truthe. i. Timothe,
iii. Titus. i. There Paule doeth
forbydde, that none of them,
whych were newly conuerted,
shoulde be admitted to the office
of a preacher. Hetherto, haue I
brought places and testimoni-
es out of the scriptures, tou-
chyng the learnyng, that ought
to

Against the
to be in an overseer or byshop.
Now shall we heare, what the
scriptures doe testifie and wit-
nesse concernyng the miracles
of them, that are sent. We dooe
therfore alleage here the won-
ders, that Moyses did shewe,
in Egypte and other innumera-
ble signes, and tokens, that bee
writen in the Actes, the mani-
feste imposition of handes, and
that thei dyd receiue the holy
ghost visebly. Moreover that
thei, whiche be sent, ought to be
laufulliy elected and chosen by a
common assent, we dooe bryng
the first chapiter of the Actes, v-
pon the election of Mathias the
vii. and. xiii. of the Actes vpon
the election of Steuen Paule
and Barnabas. The. xiii. chap.
also of the Actes doeth manifest-
ly shewe, that Paule and Bar-
nabas

Anabaptistes.

nabas, when thei had created,
 chozow all the churches by a ge-
 nerall election priestes or seni-
 ours, laiyng their handes vpon
 them, and had made theyr prai-
 ers wih fastyng, did committe
 them vnto the lozde, in whome
 thei had beleued. Now thou se-
 est, my Symon, that in þ times
 of the Apostels. euery man dyd
 not rashely aduance nor sette
 forth hym selfe to preache. For
 if it hadde ben so, what shoulde
 haue needed any election, and
 imposition of handes? But e-
 lection was made after prayers
 & fastyng. The same is also writ-
 ten in the epistell to Titus. Sy.
 What, & if thou fyndest all such
 thynges, among the Anabapti-
 stes? No. Not þ lesse iote, of al þ
 aboue reherfed thiges, ergo thei
 are not set by god, but sensualitie
 and

Against the
and impudent boldnesse, dyd
impell & moue them. For, what
myracles doe thei & except, these
are, to be called miracles, that
they, with their pernicious doc-
trine, dooe brynge men, out of
their right, and godly minde, in
to starke madnesse, or, hat thei,
make the gammons, and legges
of bakon, hangynge in the lar-
ders, of the symple and pooze
people, inuisible & What lear-
nyng, should we loke for, where
rudenes, and (as thei do speake
them selues) simplicitee, is ta-
ken for hygher rudicion & I dooe
passe ouer here, many of them,
whiche can scarcely reade, yea
and what wyll ye saie of them,
y can reade no maner of thyng
Are not these, y neophytes (by y
neophytes, I meane not onely
them, that are newly conuerted,
but

Anabaptistes.

but such as doe lacke learnyng)
 :hat Paule do reiecte: But thei
 promote them, that by all their
 lyues tyme, did neuer reade the
 Bybles, haupyng onely in readi-
 nesse, certaine sentences, not vn-
 derstonde, which beyng, either
 plucked out, of al partes of scrip-
 ture, or stolen, or els borrowed, of
 their gydes & leaders, thei dooe
 wretche, wast & turne to conten-
 tion, w all maledicence, & reui-
 lyng. And so, stondyng among
 the simple people, haue alwaig
 in their tonges endes, y father
 of heauen and the spirite. What
 name, my Symon, maie conue-
 niently, be geuen vnto them: I
 maie not call them apostels, for
 thei are not sent, by god. Again,
 thei do not preache wher nothin
 hath ben yet preached of god but
 where y people, hath ben a long
 sea-

Against the

and impudent boldnesse, dyd
impell & moue them. For, what
myracles doe thei & except, these
are, to be called miracles, that
they, with their pernicious doc-
trine, dooe brynge men, out of
their right, and godly minde, in
to starke madnesse, or, that thei,
make the gammons, and legges
of bakon, hangynge in the lar-
ders, of the symple and pooze
people, inuisible & what lear-
nyng, should we loke for, where
rudenes, and (as thei do speake
them selues) simplicitee, is ta-
ken for hyghe rudicion & I dooe
passe ouer here, many of them,
whiche can scarcely reade, yea
and what wyll ye saie of them,
y can reade no maner of thyng
Are not these, y neophytes (by y
neophytes, I meane not onely
them, that are newly conuerted,
but

Anabaptistes.

but such as doe lacke learnyng)
 :hat Paule do reiecte: But thei
 promote them, that by all their
 lyues tyme, did neuer reade the
 Bybles, haupyng onely in readi-
 nesse, certaine sentences, not vn-
 derstondded, which beyng, either
 plucked out, of al partes of scrip-
 ture, or stolen, or els borrowed, of
 their gydes & leaders, thei dooe
 wretche, wast & turne to conten-
 tion, w all maledicence, & reui-
 lyng. And so, stondyng among
 the simple people, haue alwaig
 in their tonges endes, y father
 of heauen and the spirite. What
 name, my Symon, maie conue-
 niently, be geuen vnto them: I
 maie not call them apostels, for
 thei are not sent, by god. Again,
 thei do not preache wher nothin
 hath ben yet preached of god but
 where y people, hath ben a long
 sea-

Against the

season, & with the great labour
of the true and faithfull mini-
sters, taught the waie of truthe
there doe thei bzeake in, destroi-
yng, peruerting, & as a storme
or tempest, stirryng vp, all thin-
ges, makynge the commons so
perplexed, and doubtfull, that
thei know neither ende nor be-
gynnyng. If any man, shoulde
call them prophetes and exposi-
tours of the scriptures, it were
none other thyng, but to call a
filthy swine, an excellent & cun-
ning Musician. For thei are ig-
norant in al maner of tongues,
in so muche, that thei doe con-
temne them, being content with
þ vulgar tongue onely, If thou
callest the doctours, they know
nothyng elsse, than the right
waie and trade of teachyng, Be-
sides, that thei want the truthe,
which

Anabaptistes.

whiche is chiefly required in a teacher. But peradventure, thei will be called bishops and shepherdes. Why do y lacke then al suche excellent giftes, as Paule requireth in a teacher or bishop In so much that thei be vnlearned, striuers, contencious and rude neophytes & Briefly they haue nothyng, that pertaine to y office of a teacher. Wherby any man maie perceiue, that the Anabaptistes, are suche, as doe send them selues, beyng perplexed, sedicious debatefull, & ambitious heretykes. Sy. Thei be bothe chosen, and sent. Ioi. By whome & Sy. By their church Moreover, one brother, dooeth lai his hand vpo y other, geuing hym ful power & autoritez. Io. This sendyng, & election, maketh me, to remembze y bishop of Rome

9.
vgf.

Against the
Rome, for after, that the bishop
of Rome, dyd ones get a pour-
chasse vnto hym selfe, thowogh
disobedience, tirannie and per-
nicious crafte, suche great po-
wer: by and by, dyd he promote
to bishoprykes, euery mule ke-
per, bawdes and bloody souldy-
ours. But, who did teache them,
to seuer and diuide the church,
beyng vnited, and glued with
faith, and charitee: seyng
that there is but one God, one
faythe one baptyme, and one
church: Who hath sent the
authours of this secte, to make
and congregate a new church?
Cruely, amulacion, enuy, strife,
contencion, auarice, ambition,
and stiffe pertinacy. I could wel
and sufficiently proue all these
thynges. except, I shoulde here
wittyngly, spare some people.
Their

Anabaptistes.

Their Church therfore, is not
 the Church of God, but a cer-
 tayne secte, and congregacion
 of stiffe-necked and disobedient
 people, among whom, there is
 no more iust election, then is in
 the company of rebelles & tray-
 tours, whiche forsakynge their
 owne prince or gouernour, doo
 retchely, & without aduise-
 ment chuse, this man or that man,
 to be their Capitayne. But let
 vs graunt, that it is a Church,
 yet notwithstanding, they erre
 in election, whiche is not vsed
 among them, accordyng to the
 preceptes of the apostle, Dona-
 tus, dyd gather a particuler
 Church. Donatus lyke wyse, &
 bothe in Africa. And yet not
 withstandinge, none of theim
 both, was called or sent by god.
 And their Church also, were

H. i.

na

Against the
no Churches, but conuenticles
or assemblies of Heretikes.

06. Symon What thynkest thou by
the sayng of S. Paule .i. Corin.
xiiii. where he doth geue free li-
bertie, vnto all men to preache,
or interprete the Scriptures.
Ioiada. I am of the same selfe o-
pinion, that Paule is: Two or
three (sayth he) may speake in
the church: Let the other heare
and iudge. Finally, if it be re-
uelated to an other syttyng by,
let the other holde his peace.

And by and by it followeth:
For ye may al prophesy, one af-
ter another, that all may learne
and haue consolacion. Symon.
By these wordes, it appeareth.
that Paule dothe not geue li-
bertie to euery man, to preache
what he listeth, whē he nameth
ii. or .iii. and byddeth the other
to

Anabaptistes.

to heare, & to geue attendance
 to that that the Prophetes (in
 the newe Testament, suche, as
 do expounde the scriptures are
 called Prophetes) do expounde
 and set furthe out of the scrip-
 tures. Nor he doth not gyue ly-
 sence to the hearers, to inter-
 rupte the sermons of the Pro-
phetes, excepte it be, when any
 thyng is lefte or peruersly ex-
 pounded by the Prophet, or in-
 terpretor. By this, it foloweth,
 that it is not semely ne comely,
 that any mā shuld interrupt, if
 the truthe be sufficiētly enucle-
 ated & shewed, muche lesse, that
 any man shoulde, vnder suche
 pretence and colour setwe in, or
 bring in his errors. I doo see &
 perceiue, that the effecte of the
 matter doeth consist, in thys
 thyng: If it be necessary, if any
 H.ii. thyng

Against the

thyng be omitted and leste, by
them that are Prophetes, that
oughte not to bee omitted, or
whiche beyng leste, maye dooe
harme: and agayne, which be-
ing shewed, may edifi the chur-
che, that then it may be shewed
vnto them, by any mā, but that,
with al sobrenesse and charitie.
If nothing be wanting or lack-
ynge, all the audience to holde
their ptace. Ioiada. Thou takest
the ryght sense of it. For it fo-
loweth by and by: The spirite of
the Prophetes, is subiect to the
Prophetes. For God is not the
auctor of confusiō, but of peace.
The Holy ghost doth not breake
furth rashely, & with affection
and stryfe, but is treatable: nor
he dooeth not styffely contende
for euer ylyght matter, but sus-
fereth him self to be instructed,
and

Anabaptistes.

and taughte: & so geueth easely
place, to him that hath better
vnderstandyng. But the Ana-
baptistes are farre from al such
thinges, boastynge neuer thelesse
a spirit, but as Judas did boast
his Apostleship: saynt James,
dyd not without a cause, warne
vs, sayng: Let not many ma-
sters be among you, knowynge
that we shall receyue greater
dampnaciō or iudgement, that
is to say: we that are teachers.

Symon. But here thou haste
brought me into a greter dout:
for now I aske the: whether
of theym two is greater, the
Prophet. vnto whom the spirit
is subiect, or the spirit? If thou
sayest, that man is gretter, then
the spirite, beware that thou
doest not attribute to much to a
mortall and frayle man. If the
H.iii. spirite

Against the
spirite is hygher, how can that
thyng, which is gretter, be sub-
iecte to a thyng, that is lesse. It
so bee, that thou pferrest the
spirite vnto men, & agayne wyl
haue the sayng of Paule to be
true, I do not perceine, by what
reason it can stande. Or howe
can a man be greater, then the
Spirite, whiche maketh hym a
Prophet: Ioiada. Thou doest
aske righte well this question.
But it is to be noted, that Paul
doeth not here take the spirite
for the holy ghost, whiche is the
thyrde persone in trinitie, but
for the gyfte & operacion of the
spirite of God. The sense and
meanynge of this place, is ther-
fore, that the gyfte of prophety,
is so in the power of the Pro-
phet, that hath it, that he maye
bothe speake, & holde his peace,
in the

Anabaptistes.

in the congregacion of the sayn-
tes, when, and as long, as it is
expedient for the hearers. For
they are not so instructed and
moued, with the spirit, as mad,
and phantasticall men are, that
they shoulde all cryout at once,
with an vnsemely clamor, mur-
muring one agaynst another,
with a debatefull contencion &
stryfe: For so, one coulde not
vnderstande another. The spi-
rite of God is gentle, treatable.
and peacable, not stirryng or
mouyng any man to contenciō,
and debate, but to peace and v-
nytie. Wherfore he sayeth: ye
may Prophecy all, one after a-
nother. To the which expoficiō,
Theophilactus, agreith, inter-
pretynge this place, after thys
maner: The spirite, that is to
say, the grace of the holy ghost,
H.iiii. which

Against the
which is in thee, the operacion
or workyng, that hath inuaded
thee, is subiecte to the gyfte or
grace of another man, which is
moued to Prophecy, that is to
say, dothe geue place & hearing.

But now, if thou be so plea-
sed, let vs go aboute the
thirde Conclusion.

Simon. I am
well
content,
begynne thou.



The .vi. Treatyse or Dialogue.

Of the Unitie of the Church, against
the Sectes of the Anabaptistes.

Ioiada.



IThynke, that thou
wyt say nothyng a-
gaynst the thyrde con-
clusion: For, what
canne be sayde more
truly, then that Christ, and his
Apostles, dyd alwayes congre-
gate, or assemble the Church,
and that thei dyd neuer tumultu-
ate or moue sedition, for out-
warde and temporall thynges.
Or is there any man, that can
say the contrarpe? Symon. **I**
wyl shew hym vnto the by & by,
that is to say, Christ, whiche
dothe saye: **I** am come, not to
bring peace, but the sword.

H. b.

Ioiada.

Against the
Ioiada. Thou dooest writhe and
wrest the wordes of Christ: For
he speaketh not these wordes of
his Church, that they shoulde
disagree within themselves, as
the Anabaptistes do moue tu-
multe, in those churches, where
Christ and the Gospell is prea-
ched sincerely, but doth expres
the nature of the infidels, whi-
che doo persecute the faythfull.
For, whersoever Christ is pre-
ched, they that are godly, do re-
ceyue and embrace him gladly:
and they that are vngodly, doo
bothe let and persecute Christ
and his Disciples. Now Christ
doth cal this discenciõ a sword:
which worde is not among the
godly in the Church: but the
infidels do vse it agaynst them
that ar godly. Dothe not Elsie
say, that there is no peace to the
vngodly

Anabaptistes

vngodly. The cognisaunce or
 badge of them that ar godly, is
 Charitie, Peace, and Concoꝝd.
 Wherfoze, the Loꝝde, dothe call
 them, that be peafable, or loue
 peace, blessed, and chylɢzen of
 God. Mat. v. Symon. I do easely
 graunte, that peace and vnitie
 ought to be, in the Church. But
 that Chꝛist, and hys Apostles
 dyd neuer moue sediciõ for tem-
 porall thynges, thou doest as-
 firme it scantly. Ioia. yea, and
 truly also, or elles shewe thou
 the contrary. Symon. In the. xv.
 chap. of the Actes, we do reade
 that Paule and Barnabas, had
 no small discencion, and reaso-
 nyng agaynst them, which dyd
 teache Circumficion. Who wpll
 deny, circumficion to be an out-
 warde thyng? Ioia. I vnder-
 stande & call outward thynges,
 that

o b.

s o.

Against the
that dooe helpe nothyng to our
saluacion, pertainyng to the bo-
dy, moze, then to the soule, and
which being necessari to the bo-
dy, do, in pzoesse of tyme, ware
olde, waste, and consume away,
suche as be, condicion, rycheffe,
and grosse elementes of thys
wozrde. But circumcision, was
not taught by the false pzophe-
tes, as an outwarde thyng, but
as a necessary & needeful thyng
to saluacion: which thei dyd ve-
ry vrgently and instantly per-
suade, that it shoulde bee ob-
serued & kepte, yea, and all the
whole labo besyde. Hereof, dyd
ryse the disputacion, whche is
wzitten of, in the xv. chap. of the
Actes. Elis Paule dyd circum-
cise, Timothie, for peace and
tranquilitie sake, and because
that he woulde not offende cer-
tayne

Anabaptistes

tayne weake bzetherne, in the
 Church: but after that, some
 men dyd bz gently bring in, cir-
 cumcison, as necessary, Paule
 dyd greatly repugne, & woulde
 not suffer Titus to be circumci-
 zed. xvi. of the Actes. ii. Galat.
 This sediciõ therfoze that thou
 aledgest here, hath a greater
 cause, then an outwarde thynge.

Sy. Howe darest thou call ri-
 chesse outwarde thinges, which
 do exclude a mā from the kyng-
 dome of Heauen? For Christ
 sayeth that it is easyer for a ca-
 mell, to go thozoughe the eye of
 a nydle. then for a ryche man to
 entre into the kyngdome of He-
 uen. Io. We doo know well i-
 nough the false sighynges and
 teares of the Crocodile, which,
 these light and inconstant Ana-
 baptistes, do poure doune daily,
 Dispyfing

A gainst the
dispyngge richesse, none other
wyse, then the fore, dyd in ty-
mes past dyspyse, the sweete gra-
pes, that she could not come by.
Richesse, are by them selues ne-
ther good, nor euyl, but the vse,
dothe make theim either good,
or euyl. If thyne eye be simple,
and lyghtsome, all the body shal
be lyghtsome: but if thyne eye
be wycked and euyl, all thy bo-
dy shal be darkenesse. Mat. vi.
Therfore, if a riche mā be faith-
full and godly, the richesse that
he hathe, be good, and that, by
reason of the good vse. If the
master or owner of the richesse,
is vnfaithful or an infidell, his
richesse are nought. Luke. xvi.
Such, do christ spake of, when
he bringeth in, the similitude of
the camell. and of the eye of the
needle. There wer innumerable,
bothe

Anabaptistes.

bothe in the olde & newe Testa-
 ment, whiche, in great richesse
 were called no small frendes of
 God: as Noe, Abraham, Lot,
 Isaac, Jacob. Job, Joseph, &c.
 whiche in the myddest of their
 rycheffe, dyd cleaue vnto God,
 with a sincere harte, and good
 fayth. Loke what opiniō Paul
 hathe of this thyng, and what
 he writeth of it .i. Timoth. vi.
 Therfore, I care not what these
 hypocrites doo bable and prate,
 sith that the richemen may doo
 good to the poore, in Christes
 Churche, whiche occasion they
 that haue no richesse doo lacke.
 To what purpose oz intent doo
 then these mad braines, trouble
 all the worlde for trifelyng and
 vnnecessary thyng? I do know
 sum, which, if thei had as much
 as they doo lacke, thozough their
 owne

Against the
owne negligence and slugherd-
nesse, they woulde fynde by and
by a way, to iustify their vniust
and euyl gotten goodes. Sy.
I doo let that passe, I pray the,
to proue the seconde conclusion.
Peraduenture I shall learne
somewhat by it. Ioiada That
Christ dyd neuer cause tumult,
for outwarde thynges, but dyd
alwayes study to peace & tran-
quillitie, we wyl bring the .xvii.
of Mathew, where he speaketh
to Peter after this maner: Lest
we do offend them (that is to say,
that do receyue the didragme)
go thy waye to the sea, & cast in,
thy hoke, and the fyyst fysh that
cometh, open his mouth, & thou
shalt fynde a stater, take it and
geue it for the & me. In the .xxii.
of Math, when he was asked,
of the yearely tribute, that was
payed

payed vnto Ceasar, he did so fly
from tumulte, that he dyd ioyne
bothe god and Ceasar togither,
bid dyng them to pay their duty
to eche of them. For, he dyd not
condempne them, that dyd re-
ceyue. For agayne he dyd not
say: Blessed are they, which doo
geue. He dyd not say: ye owe no-
thyng by Goddes law, but not-
withstandyng geue: to be, vn-
to hym, that dothe receyue. In
the. xiii. of Iohn, Christ doth so
teache hys Disciples: I geue
you a new comaundement, that
ye loue eche other, as I haue lo-
ued you. By this, shall all men
know that ye be my Disciples,
if ye loue eche other. And incon-
tinent in that long sermon that
he made vnto his Disciples, af-
ter his Maundy, he doth chefe-
ly speake of the Spirite of the
I. i. faithfull.

Against the
faythfull. And a lytell afore, he
shoulde sende his Apostles, he
dyd saye: Peace vnto you, as
my father hathe sent me, so I
sende you. The. xiiii. chap. Rom.
Paule sayeth: The kyngdome
of God, is neyther meate nor
drinke, but rightousnesse, peace
and gladnesse in the holy ghost.
For, he that serueth vnto christ
in those thyngs, is accepted both
before GOD, and before men.
Therefore, let vs followe that,
whiche belongeth to peace, and
edifieng, one towarde another.
In the. i. Cor. i. he dothe exhorthe
the Corinthiās, after this ma-
ner: I beseeche you, brethren, in
the name of oure Lorde Ihesu
Christ, that ye dooe speake all
one thyng, and that there be no
dissenciōs among you, but that
ye be one whole bodye, of one
mynde

mynde & opinion. Let no suche
 contenciōs be among you, that
 one shoulde say: I am Cephas
 disciple, another, I am Pauls:
 an other, I am Christes. Is
 Christ diuided: was Paul cru-
 cified for you? Or were ye bap-
 tised, in the name of Paule?
 When ye do say so, ar ye not yet
 carnal? Moreover, loke, & cons-
 sider what Paul writeth in the
 xii. cha. to the Cori. exhortyng
 them to con corde & charitie, by
 the exemple of the body and the
 lymmes. In the. xiiii. he sayeth
 apartelye, that God is not au-
 ct hoz of discencion, but of con-
 corde and peace, whiche thyng
 may be sene, in the Churches of
 the faythfull. In the. iiii. to the
 Ephesians, Paule doeth exhort
 vs, to behaue oure selues, and
 walke so, as it doeth become the
 I. ii. vocacion

Against

vocation wherwith. we are called, with all obeisance & lowlynesse, with gentlenes of hert, forbearing eche other thorough charitie, and that we shoulde studye to kepe the vnitie of the spirite by the bounde of peace, beyng (sayth he) one body & one spirite, as yee are called in one hope, of your vocation. There is but one Lorde, one sayth, one Baptisme, one God and father of vs all. &c. In the .ii. chap. to the Philippians, with lyke study, exhorteth he, the saythfull to be of lyke affection, to haue betwene them selves, loue & charitie, to be of lyke mynde & lyke iudgement, and that nothyng shoulde be doone among them, by contencion or bayneglorie. But by humilitie & lowlynesse of harte, euerye man shoulde
thynke

the Anabaptistes.

thynke an other mā, to be more excellent, then he is himself. &c. Are not these, sufficient testimonies? Sy. What dooe these thynges agaynste the Anabaptistes? Io. Very much, for they proue and shew manifestli, that the Anabaptistes be authoꝝ of tumulte and sedicion. Sy. What is that? Io. That is to say, that they against al good oꝝdꝛe, and exemple of the Apostles, dooe make stryfe & contencion in the Church of Christ, & that only for certayne outwarde trifles.

Sy. But they doo teache many thynges of God and of saythe. What outwarde thynges are they, wherfoze they do make diuision in the Church? Io. If they shoulde preache none other thyng, but of God, of faith, charitie and innocenye of lyfe, it
 I.iii. shoulde.

Agaynst the
Should be no neede of this sepe-
ration. For these thynges are
taught also in our Churches, so
that it is no neede at all, that
they shoulde pzeache. But they
seperate them selues therfore,
because that they teache these
thyngs hereafter reherced, that
is to saye: That we haue neede
of a new Baptysme, and that a
Christen man may not receyue
rentes, nor reuenewes: That
Christen men are free from
payng of tythes: That a chri-
sten man may not beare rule or
be a maiestrate: That no man
is boude to make a lawfull othe,
when he is commaunded, by the
maiestrates: And also they doo
take away richesse from christe
men. Are not these, outwarde
thynges? And agayne, do they
not for suche thynges diuide &
trouble

trouble the Church? Besyde that, they doo bynde their disciples, that they shall not heare the worde of God among them, where Baptysme of chyldren is vsed, rentes and tythes payed, any lawfull othe is made, magistrates be, & richesse ar counted good. Nowe call in remembrance, the places and testimonyes, that we haue brought and aledged afore, of Christ, & of his Apostles, & ponder well, whether this seperation, is Apostolicall, or sedicious. Sy. *It* skylleth not that ye cal them sedicious. For that dyd chaunce to Christ, and to his Apostles, to be accused of tumulte & sedition. But in this thyng, they do prayse God, and geue thanks, that they be counted worthy, to suffer for the name of Iesu, re-

I.iii.

mem-

Against

50
membzing what Chzist sayeth:
Blessed are ye when men dooe
curse you, and speake all euill a
gainst you, reioice and be glad,
for your reward is great in he-
uen. Ioia. Why doest thou leaue
that clause which Chzist added
vnto it, when he was speakyng
suche thynges? Sy. What haue
I leste? Ioia. Lying (sayth he)
for my sake. That we dooe call
the Anabaptistes sediclous, it
is not doone for Chzistes sake,
but because, that they do diuide
Churches beyng well ordered
and pacified, for the thinges a-
foze named. The which thyng
neuer Chzist nor his Apostles
dyd. Nor we doo not lye, when
we accuse them of tumulte, and
sedicion. For the thing is so ma-
nifest, that it can not be denyed.
Vnt they that imputed suche
thynges

the Anabaptistes.

things to Christ, and to his Apostles dyd lye, and dyd not say trewe, as it appeareth by the xxiii. of Luke, the. xvi. & xxiiii. of the Actes. There were some which dyd falsely reporte, that they preached agaynst payng of Tribute, vnto Caesar, seducyng the comens, and mouyng sedicion, whiche thynges were not true. For neither christ, nor his Apostles dyd it, but rather taught the contrary alwayes. But the Anabaptistes, because, that they repugne against publicke magistrates or rulers, and go aboute to abolyshe the ordinance of God, are ryghtfully called tumultuous, rebels and sedicious heretikes. Symon. I woulde gladly (if I myght obteyne that thyng of thee) that thou shuldest leaue, that word,
A. v. heretike,

Agaynst the

Heretike : For as often as I
heare it, I dooe all quake and
tremble in my herte. Ioia. When
I dooe say heretike, I dooe not
vnderstande him, that the rude
& vnlearned people doth meane,
but him that is aucthor of sec-
tes, and maketh diuision in the
Church, which doth obstinate-
ly breake and trouble the vnitie
of the Church, with false and
erronious opinion. But I wyll
bringe mo places to confirme
my conclusion. Symon. I wyll
gladly heare them. Ioia. In the
xx. of the Actes. Paul speakyng
vnto the ouerseers, beyng assembled
together, at Miletyng,
dyd byd them to take heede to
them self, & to the whole flocke,
ouer the whiche, the holy gost
hathe made them ouerseers, to
gouerne the Church of God,
whiche

whiche he had purchased with
his owne blood. For sayeth he,
I do know this well, that gre-
uous wolves, shall after my de-
partynge, entre in, not sparyng
theflocke: euen from you shall
ryse men, speakynge peruerse
thynges, to drawe after them
disciples. Thou seest, my Sy-
mon, the nature of heretikes,
whiche is, to make diuision in
the Church, to get vnto them
disciples, or folowers of their
heresye, not to spare the flocke,
to sowe discorde, to teache per-
uerse thynges, to allure men, to
reyle or styꝛ vp partes, sectes, &
factions, to congregare a par-
ticuler Church. Sy. These ar-
gumentes do almost touche the
Anabaptistes. For they make
diuision in the Church, and do
bring vp and maintayne a sin-
gularitie

Against

gularitie amonge theim or by
themselves. But hast thou moze
testimonies or places? Ioiada
Paule doth warne the Romai-
nes with these wordes, sayng :
I pray you, brethren, that yee
looke vpon them, that cause a-
mong you dissencion and strife,
agaynst the doctrine that yee
haue learned, & that ye doo flye
from theim. For they that are
such, do not serue vnto our lord
Jesu Christ, but to their belye,
and by blandiloquence, & flat-
terynge, disceiue the hartes of
the simple. Sy. This aucthoritie
the Anabaptistes do vse, but a-
gaynst you. Io. Consyder, my
Symon, in your mynde, howe
truly thei do bring such thyngs
agaynst vs. Where dyd we euer
make diuision in the Church?
whiche thyng is familer and
proper

proper vnto them: Where dyd
we euer put offēdicles, or ston-
bling blockes, vnto the church?
Where as, they haue made an
innumerable sorte of mē so per-
plexed and doubtfull, that they
do abhorre from the gospell &
do beleue neither vs, nor them.
Paul did moze lyuely expresse
them, that do disceyue & seduce
the people with fayze speakyng,
seruyng to their belyes, in the
iii. chapiter to the Philipenses,
with these wordes: For many
do walke, of whom I haue spo-
ken many tymes, and now doo
speake weeping, enemyes of the
crosse of Christ, whose ende is
perdicion, whose belye is their
God, and glorie or reioysyng, in
their opprobriousnesse: which
do care for earthly thyngs only.
Nowe iudge, my Symon, vnto
whom

phil. 3.

Against the
whom these thinges may be ap-
plied, vnto vs, or vnto the Ana-
baptistes. They vociferate and
crye alwayes, agaynst Tythes,
Tributes, Riches, Othes, Ma-
gistrates, proprietie of goodes.
We do preach Faith, Innocen-
cy of lyfe, Charitie, & that men
may vse all thinges well, as the
gyftes of God. Who boasteth
more, or reioyseth in reproche-
full thing, then thei do, that is
to say, in their Catabaptisme,
or oppinion agaynst Baptisme.
in forsakynge of their houshold,
& in their slouthfulness, wherein
thei do wander aboute, as ydle
vacaboundes. Moreover, of
these thynges, that they do tea-
che, tumultes, sediciōs, warres,
robbyng and spoilyng, dyd al-
wayes ryle. I thynke thou do-
est vnderstande, whom Paule
dothe

Anabaptistes.

dothe call belyes, and enemyes
of the crosse of Christ. Sy. If
thou hast any moze testimonies
or places, I pray you, hyde not
them from me. Ioia. Touchyng
the vnitie of the church against
the Anabaptistes, ther is a sin-
guler place, in the .x. of the He-
bryes: Let vs (sayth he) consi-
der, & looke one vpon another,
for thys intent, that wee maye
prouoke eche other to charitie,
& good woorkes, not forsakyng
the mutuall felowship or con-
gregation of vs, as some men
ar wont to do. And what other
thyng do the Anabaptistes, but
for the weakenesse, or (as they
doo say) for the wyckednesse or
vngodlynnesse, of some, forsake
the Church: and exhorte other
to dooe the same. & But let vs
come now to the.iiii.conclusion,
which

heb. 10

4. Concl.

Against

which shall shew playnly, that
the Anabaptistes are false pro-
phetes, & enemyes of the Crosse
of Christ. Sy. Bynng it furthe,
that I may heare what it is.

Ioia. They are false prophetes,
whosoever they be, that doo af-
firme, that Christ dyd only ab-
olish & take away, originall syn.
They are false Prophetes, that
do deny grace, & forgyuenesse of
synnes vnto them: which, after
that the truthe is once knowne,
do fall agayne, into sinne or er-
ror. They are false Prophetes,
that do attribute, saluaciō, vnto
our workes. Syth that the
Anabaptistes do teach these ar-
ticles, thei be not only enemies
of the crosse of Christ, but more
ouer do denye Christ. Sy. They
do no suche thing, Ioia. Though
they do not with their mouthe.
Denye

the Anabaptists.

denye Christ, yet notwithstanding, thei do in very dede deny the vertue, and strengthe of Christ, & of his death: as Peter dothe saye. ii. Peter. ii. for swea-
rynge the Lorde, that bought them. Is not all one thyng, if a man should say Christ is not. And there is no suche thyng, wherefore Christ dyd come?

Christ dyd come to take away our synnes, whiche thyng if he dyd not, Christ is not Christ. If he be dead onely for them, that were in the old testament, and not for vs, he can not bee our saviour, and how is he then Christ? If so be that our wor-
kes, do saue vs, is he not dead in vayne? Dost thou not

see, how the enemyes
of the Crosse are
knowne?

R. i.

The

Against

The .vii. Treatye or Dialogue.

How that Christ dyd not onely
suffer, for originall syn.

Symon.



Take hede, that thou
doest not rashly and
without aduise-
ment, blame the Anabap-
tistes. For ther hath
ben alwayes some, whiche dyd
saye, that Christ hath suffered
onely, for them, that were afore
him, that is to saye, for the fa-
thers, which dyd lyue vnder the
olde Testament, & that he hath
only purged in vs, Originall
synne, and that we ought to ex-
piate, or to make amendes & sa-
tisfaction, with our owne dedes
and workes, for the synnes, that
we comit, after that we be ones
purified.

the Anabaptistes.

purified. 101. If ye haue ben so taught hytherto, and haue beleued so, why was Peter Abailardus counted an heretike, & made to recant againe, by saint Bernarde, in the councell of Sens? He dyd teache very like thynges. Sy: This dothe moue me. but I prell. Ioiada. In this thinge, are yee blame worthe, that ye Anabaptistes, do know, neither new nor olde histories, & yet ye wyll be teachers. What audacitie is this? But howe bayne your opinion is, and howe muche, it dothe eneuuate and asseablysh, the vertue of the passion of Christ, we wyll shew, by the holy scriptures. John Baptist, shewyng with his synger, that pure & immaculate lambe Iesu Christ, dyd saye: This is the lambe of God, which taketh

k.ii.

away

Against

awaye the synne of the worlde.
By these & other wordes of the
scripture. it is manifestly pro-
ued, that Christ is the full satisfac-
tion, for the synnes of all the
worlde. Or canst thou say, that
the fathers of the old Testamēt
are onely the worlde. Sym. No,
but he sayeth syn, & not synnes.
101. John dothe vse this worde
synne, as he dothe, this diction
worlde. By the worlde, he vnder-
standeth, whatsoeuer is world-
ly: so by this word sinne, he vn-
derstandeth, all that can be na-
med synne, the gender beyng
here put, for the species. For he
sayeth, which taketh away, and
not, which hath taken away, or
shall take away, that this word
Collit, taketh away, may signi-
fy action or doyng & not tyme.
For what synnes soeuer are ta-
ken

the Anabaptistes

ken away, they are taken away,
 by the sacrifice of Christ, done
 in the Crosse. Sym. Thou must
 bring cleare & more strong tes-
 timonies, for these, can easely
 be confuted. Ioia. This auctho-
 ritie is bothe playne & strong is-
 nough. For it can not be sub-
 uerted, by any contradiction.
 But that thou mayest see, that
 we are not without auctorities.
Reade the .v. to the Roma. and
 thou shalt vnderstand, and per-
 ceue, that the vertewe of the
 death of Christ, is abolyshed by
 you. And not as bi one mā (saith
 saynt Paul) which had sinned,
 death dyd come: so is the gyfte
 of GOD. For iudgement, dyd
 come, by one synne to condem-
 nation, and the gyfte dyd come,
 to iustify fro many synnes. Do
 not these woordes, O Synion,
 R.iii. proue,

Agaynst

prooue, that Christ with hys
death, dyd not clense oz purge
onely one synne, but all maner
of synnes. But reade all the
whole chapiter, and then, thou
shalte vnderstande it better.
Paule speaketh of Christ in the
ii. chap. to the Collossen. after
this maner: And you (sayth he)
when yee were dead thorough
yoursynnes oz in the prepuce
oz vncircumcisiō of your flesh,
he hath quykened also with him
forgyuyng vnto vs all our syn-
nes. Because that in him dothe
inhabite all plenitude oz per-
fection of God head corporally
and ye are made perfect in him.
Which thyng, truly, coulde not
be, if he had not washed vs clene
fro all our synnes. But the con-
trary is evidently knowen, by
the .x. chap to the Hebrewes. He
(sayth

2. Colos.

heb. 10

(sayth saynt Paule) one obla-
 cion beyng offered for synnes,
 sitteth euerlastigly on the right
 hande of God the father. For
 with one oblaciō, he hath made
 perfecte for euer, them, that are
 sanctified. i. Joh. i. The blood of
 Christ, dothe clense vs, from all
 our synnes. i. Jo. ii. If any man
 dothe synne, we haue an aduoc-
 cate, before the father, that righ-
 teous worde Iesu Christ. And
 he is the satisfaction for oure
 synnes, and not onely for oure
 synnes, but for the synnes of all
 the worlde. If Christ dyd take
 away, onely original synne, the
 testimony and auctoritie of
 Iesu, is voyde. And agayne, if
 Christ dyed not for vs, but for
 them only that were after hym:
 what belongeth vnto vs, the
 death of Christ. Or why should

Ex. iiii.

we

Against

we confesse it, if it pertaineth
nothyng vnto vs: Doest thou
not see yet, who are false Pro-
phetes, enemyes of the crosse of
Christ, and subuersers of the
Christenfaith: Sv. I doo see it
well inough, and I am wel con-
tent, touchynge this Article.
But as for that, that they dooe
denye, or wyl not graunt re-
pentance, & grace vnto them,
that be fallen agayn: thei proue
it strongly by the .vi. chap. to the
Hebryes, and by the ii. Peter. ii.
And, verely, as farre, as I can,
perceyue, they speake well i-
nough in it. That is to say, that
we be no more in the flesh, and
that we ought to synne no more
after this: which thyng I wold
thynke to be good, if we myght
colpue. For they do so, very sus-
tionly & with great diligence.

The

The .viii. Treatye or Dialogue.

How that a synner may come to
grace, as often as he repen-
teth, and that no man
is without synne.

Ioiada.

O Lozde God, that the sim-
ple, do so miserably suffer
themselves to be blynded.
If Menander & Symō, should
come agayne: I thynke they
coude fynde adherentes, and
disciples, syth that the secte of
Novatus & of the Catharians,
is so regarded & beleued among
many. Sy. What do these thinges
meane? Ioi. That the seyd here-
tykes, dyd teache, about .xii. C.
yeres ago, the same thynges,
that thou hast nowe brought of
the Anabaptistes. For thei dyd
k b. deny

Agaynst

Noahs

deny all grace and forgeuenes,
vnto them, that were fallen a-
gayne: Thei dyd arrogate, and
take vpon them, purenesse or
clenlynesse of lyfe. They dyd
congregate & assemble a parti-
culer Churche, auoidyng and
shūnyng al cōmunio[n] or felow-
ship of synners. In the meane
season, they dyd passe al mortal
men, in presumptuousnesse and
arrogancy, in enuy, hatred &
contencion, in couetousnesse, &
intemperancy of lyfe. But tede
thou Ciprian, vpon the matter,
in the .iiii. Epistle to Antonia-
nus. The Anabaptistes if thou
lookest better vpon the matter,
are in all thynges lyke vnto the
Catharians, and doo teache all
one thyng with them. Suspecte
them therfore: for he, that a-
greith, with manifest heretikes

the Anabaptistes.

is lpyung, condicions, conuer-
sacion & teachyng, can not teche
the truthe, nor be a rightfuf mā.
Or howe canst thou allow them
whom all godly persones dyd
alwayes abhorre? Sy. I care
not for the Catharians, nor I
know not, what the Cathariās
be. That I do, in this thynge, a-
gree with the Anabaptist, the
scriptures compell me to do it;
therfore I do not beleue them,
but the scriptures. Ioia. This is
that I haue sayde, and yet do I
repete it, that nothing boldeth
them so muche in their error as
dothe ignoraunce. If they had
read, and tasted the olde histo-
ries, thei wolde be more modest
and sobre, and not so pꝛesump-
tuous. Is not this a miserable
and perilous thynge, that men
beyng so rude and ignoraunt in
all

Against

all thynges, do take vpon them,
to be teachers: wherby, it co-
meth to passe, that thei corrupt,
confound & subuert al thynges,
not haupnge the righte vnder-
stādyng of scriptures. For that
which Paule in the .vi. Chap. to
the Hebrewes, and Peter in the
ii. chap. of his second Epist. doo
write, dothe not strengthe nor
proue the oppinion of the Ana-
baptistes, but that there is no
remission for them, whiche doo
swarue frome the faythe, and
thorow misbeleue or infidelitie
doo despayre of the mercy of god.
For they doo synne agaynst the
holy gost, whiche syn is not for-
gyuen here, nor in the worlde
to come, as Christe teacheth.
Mat. xii. & i. John. v. But, my
Symon, discusse thou and wey,
the wordes, of bothe the Apo-
stles,

Dispute

the Anabaptistes

fles, and consider to what pur-
 pose they were spoken. Truly
 for this purpose, to proue, that
 it is impossible for hym, that
hath beleued ones perfectly, to
fall away from his fayth. Pe-
 ter, with the other Disciples, be-
 ing asked of chzist, whether they
 woulde, forsake hym also, dyd
 answere. Lord, to whom should
 we go: thou hast the wordes of
 everlastyng lyfe. And we dooe
 know and beleue, that thou art
 the sonne of the lyuyng God. If
 so be, that any man dothe fall
 cleane from fayth, he doth shew
 manifestly, that he had neuer a
 true fayth. They went from vs
 (sayth John) but they were not
 of vs: for if they had ben of vs,
 truly they shoulde had remay-
 ned with vs. Wherefore, that
 swarveth from the knowē faith
 hath he

Against

hathe no saluacion. But why?
For Christ is the onely saluacio
frome whome he dooth falsely
swarue, and therfore can fynde
no other saluacion. Thou doest
vnderstande, I thynke, that the
falle, whereof Paull speaketh,
is not the fall, that doth chaunce
daily, by thinfirmitie & weak-
nesse of the flesh in them, that
are godly, but extreme despera-
cion thorough misbelene & infi-
delitie, whereby a mā swarue-
th from God. Reade the. vii. &. viii
to the Heb. and thou shalt see,
that daily remission of synnes,
is not denyed vnto them that
are fallen agayne. For he sayeth
also, in the. v. cha. that Christ is
a bisshope, that can haue com-
passion, of our infirmities, vnto
whom we must flye, hauing ly-
cence & libertie, to do it. x. chap.

to the Hebrewes. Sy. In the .xii. chap. Paule teacheth. that Esau coulde fynde no place of repentance, thoughe he dyd seke it with teares. Ioia. Paule doth not speake in this place, of repentance, and forgyuenesse of synnes. but of election, and recoveryng of his first birth which he had lost ones, thorough glotony, and intemperance, and could neuer recouer it agayne, though he had assaied & proued it, with wepynges and teares. for Jacob had bought the right of the first borne. and had preuented him. Wherfoze he speaketh nothyng here, of the inward remission of synnes. And often tymes, thys woorde penance is taken in an other significaciō. But the Cathariāg dyd vse the same argumentes, in so

Against

in so muche, that some weake
persons, among them, that wer
godly. dyd abhorre, & suspecte
the Epistle to the Hebrewes, as
some do now a dayes the Epi. of
saynt James. But now I come
to the auctoritie of Peter, who
speaketh after this maner: It
had ben better for them, not to
haue knowen the waye of righte
teousnelle, then after that they
haue knowen, to tourne from
that, that was taught them by
the holye precepte. But that
chaunceth vnto theim, that is
wont to be spoken in a true pro-
uerbe: A dogge goynge to his
vomittynge (oz to that which he
had vomitted) agayne: And a
washed sow, beyng retourned to
the myze wallowynge oz walte-
ryng. If thou considerest well
& truly these wordes, thou shalt
fynde

the Anabaptists.

fynde that they bespoken of infidelitie, and vnfaithfulnesse. From the which, after that they wer ones called, through faith, they dyd fall agayn from God, into the fyrst vnfaithfulnesse & infidelitie. We doo see therfore that infidelitie is condemned euery where. Sy. What sayest thou of this, that they do affirm that we liue no more in the flesh 10. The flesh dothe stycke vnto vs, to the very graue. For the flesh doth contrary, the spirite, and agayne, the spirite doth repugne agaynste the flesh, in so moche that we doo that, whiche we woulde not do, the Rom. the bit. It is therfore great boldnesse, to presume & boast of that, whiche the Apostles dyd neuer presume ne boast of. For Paule did complaine of his flesh, which

L.i, hath

hath more spirite, & dyd labour
 more, to tame his flesh, then all
 the Anabaptistes. And yet they
 dare say, that they be not in the
 flesh. For this cause peraduen-
 ture, because that they be, none
 other thyng but flesh, that is to
 say, all carnal, drouned in their
 sensualitie & affections. Which
 thyng is manifestly known, by
 their lyfe. But paul did cōclude
 all thys whole matter, more
 perfectly, & more briezly also,
 sayng: I do, with my mynde,
 obey and serue vnto the lawe of
 god, but with my flesh, vnto the
 law of synne. He doth more, at
 large expounde these thynges,
 in the. viii. Rom. and v. Galat.
 where he dothe shewe, in fewe
 wordes, that they, which do not
 feare God, nor care, for heauen-
 ly thynges, but are all earthly,
 do lyue after the flesh. And that

he walketh in the spirite, or af-
ter the spirite, which though he
hath, & feeleth in him self, sinne,
and weakenesse of the flesh, be-
yng tickeled with sensualitie, &
affections, yet notwithstanding,
dothe not geue the byrdell, vnto
the flesh, ne vnto synne, but res-
isteth styll, and is alwayes a
frayde to fall. And if so be, that
he chaunceth to fall, by and by,
draweth he backe his floote, and
repentyth. Sy, But they saye,
that a man may be, without syn-
nei. We are without synnes, as
dogges be without fleas, in the
moneth of August. O abhomi-
nacion, that men should thinke
or presume suche thing. I passe
ouer here, that by this opinion,
they doo blasphemethe veritie,
of the gospel, yea, & take vtterly
away the grace & mercy of God

L.ii.

For

Agaynst

For where synne is not, there
is no grace, where preuarica-
tion and transgression is not,
there is no Remission amonge
them, there is no transgression,
ergo, the grace of God, is not a-
mong them. Is not this, to a-
bolish the grace of God? What
shall I saye, but that these mad
braynes, do fall into another he-
resye, that is to saye, into the
heresy, of that blasphemous mā
Pelagius, who dyd denye the
grace of God, magnifyng and
extollyng the strengthe of man.
He was. xi. C. yeaeres ago. Sy.
But they proue thys, with
scriptures. Ioia. The veritie of
the scriptures dothe teache no-
thing so. Beside that, thou canst
bring no example, but the exem-
ple of Lucifer, which woulde be
lyke vnto God, as they wyll be
without

Pelagius

the Anabaptistes.

without synne, wheras no man
can be pure, and without synne,
but God onely. Sy. Dothe not
John say, that he, whiche is of
God, synneth not? Ioia. He syn-
neth not to death. Sy. Thou do-
est so expound it, or this is thyne
exposition. Ioia. Consider the
wordes that go afore, and thou
shalte vnderstand, that I saye
true. Sy, what synne is that?
or is not a man without synne,
when he synneth not to death?
Io. Christ saiethe vnto the Iues:
If ye do not beleue, ye shal dye,
in your synnes, Ergo, vnfaith-
fulnesse is a deadly synne or syn
to death. And though a faith-
ful beleuer, is without this syn,
that is to say, without infideli-
tie, yet he is not without vyce
or spekenesse, which he must be
ware of alwayes, lest he be drou-

L.iii.

ned

ob.

50

Against

ned in syn. or soiled & defiled w
the abhominable fylt hynesse of
sinnes: & therfore it followeth
in John: We do know, that all
that is bozne of god, cineth not:
but he that is bozne of god, doth
kepe himself, & theuyll toucheth
him not. So therfore the godly
cineth not: & though he falleth
by frailnes, yet notwithstanding
that malicious Satan can not
catche him. For the diligent stu-
dy & labor, that the godly dothe
take, in chunnynge & auoidynge
synne (that is to say faith) doth
that syn is not imputed for syn.
It is wrytten in the. viii. Rom.
That ther is no condemnacion
vnto the that be in chryst, which
do not walke after the flesh, but
after the spirit. Els saint John
doth say in the same self epistle:
If we do say, we haue no syn, we
deceyue our self, & truth is not

the Anabaptistes

in vs. If we do cōfesse our finnes
 god is both faithfull & right wise
 to forgeue vs our finnes, and to
 clense vs from our iniquitie. If
 we do say, we haue no synne, we
 make him a lier, & his worde, is
 not in vs. There be many suche
 places euery where in the scrip-
 tures. Dauid doth crye out: Q yf 51.
Lozde, do not enter into iudge-
ment, with thy seruant, for in
thy sight, no mā shalbe iustified.
 And agayne, if thou lookest ex-
 tremely vpon our synnes, o lord
 who is able to abyde it? In the
 xliii. of Esa. the lord doth speke
 thus, by the Prophet, vnto the
 Iues, which dyd glorify & boast
 them selues in the rightwysnes
 of y^e law. I am he, I am he (saith
 y^e lord) that taketh away thyne
iniquities, for myne owne sake,
& wyll not remembre thy finnes.

L.iiii.

Bring

ps 142

Ez 43

Against

Bring me into remembrance,
let vs be iudged together, telle
furth if thou hast any thyng, to
iustifie thy selfe. Thy father
hath synned fyrst, and thyne in-
terp2eters haue gone out of the
way. None of the most holy men
were euer without sinne, which
thyng manifestly appereth, in
Adam, Noe, Abraham, Isaac,
Jacob, Moyses, Aaron, David
Josias, Ezechias, Peter, Paul,
Matew. &c. Therfore Job spea-
keth truly. Job. ix. What am I,
that I should answer him, and
speake with him, with my wor-
des, which though I had some
rightwysnesse, wyl not answer,
but entreate my iudge. If I
wyl iustifye my selfe, my mouth
shall condemne me: if I say that
I am innocent, my mouth shall
proue me wicked. &c. Paule in
the

the.iii. Rom. sayeth, that al men
haue sined, & do want the glory
of god. In p.xiii. of Ihon, christ
sayeth, he that is washed hath
no neade, but to wash his feete:
for he is all cleane. If he be all
cleane, what neade hath he, to
wash his feete? If he hath neade
to wash his feete, how can he be
all cleane? Therfore we are clen-
sed & purified, with the blood of
Christ, that was shed vpon the
croise, from the filthines of syn,
& be all cleane, But it followeth
not by this, that we be no more
in the flesh, or that we be no more
synners. For the Dregges of syn
do remayne in our feete, that is
to say, in our affections, as long
as we liue, & walke in this dust
and foule way, we are soyled &
contaminated, with the filthi-
nesse of synne, which we neade,
A. b. with

Against

with perpetuall study and dai-
ly care, to washe awaie, and af-
terwardes, to wyipe out, these
filthinesses, with gret inward
grefe repentance, and teares,
in the vertue of the passion and
Death of Christ. Finally christ,
in the .xv. of John saiethe: I am
the trewe vine, and my father
is the husbände man. He doeth
take awaie euery bough in me
that bringeth forth no fruite, &
euery bough þ̄ bringeth forth
fruite, he doeth purge & make
cleane, that he mai bring forth
more fruite. By the which sai-
ynges we maie vnderstande, þ̄
we that are in Christ, thowwe
faith, as a bough, is in þ̄ vine,
& doo bring forth fruite, liuyng
godly, haue neuerthelesse nede
to be made cleane, and that, by
the spirit, and vertue of Christ.

Now,

the Anabaptistes.

Now, y, which is made cleane,
 must nedes to be vnpure, & vn-
 cleane. So we, that ar in Christ
 alredy ar made cleane daily, for
 we do offend in many thinges,
 and no man is liuyng, that sin-
 neth not, and that hath no nede
 of this clensyng. Except the A-
 nabaptistes, whiche in their
 bathe, be made so pure & cleane,
 by their water, wherwith thei
 do wash their disciples, among
 whom, water doeth take awaie
 that, which the blood of Christ
doeth not take awaie in them,
 that are godly. Sy. I do not see
 yet proued, that he, which fal-
 leth againe, after that he hath
 knowen the truthe, doeth daily
 synd grace & pardon. Io. It is
 sufficientli proued by y saiyngs
 of Iohn, and by the exemple of
 Dauid, and of Peter. For if
 we be

Against

we be all synners, and yet neuerthelesse doo entre, into the kyngdome of heauen, where no vncleane thing entreteth, it foloweth that our synnes are forgiven vs. Sy. I do not deny, but that we were ones all synners, & that those synnes were ones forgiven vs, by Chyste. But I will saie this, that after that the synnes, which we committed before, thozow ignorance, be ones, thozow the grace of God forgiven vs, and so be receaued by the free gyfte and goodnesse of Chyst, in to y numbre of the chyl dren of god, that then we be pure holy, and clene, and that we ought to synne no more, and that, if we synne wittingly, after that we haue ones known & receaued the grace, such sinne is not forgiven. Io.

But

the Anabaptistes.

But thou mightest, sufficiently
 vnderstand by the places afore
 aledged, that we be yet sinners
 still, after that we haue know-
 en the truthe, and that those
 sinnes, which we do daily com-
 mit as long, as we are in Christ
 be daily forgyuen vnto vs. For
 Chryste saith, that his disci-
 ples, are all cleane, but neuer-
 thelesse that thei haue neede to
 washe their fete. And again, the
 father dooeth make cleane the
 boughes, that doo bring forth
 fruite in Christe. If thei dooe
 bying forth fruit, thei do bring
 forth fruite, in faith, and in the
 knownen truthe (for without
 faith, it is impossible, that any
 man shulde please God, & what
 so euer is without faith, is fine
 and not fruit) If thei be made
 cleane, thei haue some filthines
 in

Against

in the knowne truthe. Els thei
shulde be cleane, and shuld nede
no clensynge or purgynge. But
Neth that thei be made clene, the
filthinesse that thei do gather
in bringyng forth fruit, ar for-
geuen and washed awaie. Nei-
ther Delagius, nor Pouatus,
nor none of the Anabaptistes,
is able to withstand this veri-
tee. Sy. I am not farre frome
this opinion, yet notwithstanding,
had I leuer to heare plain
scriptures, that a man, maie
come to grace, as often, as he
synneth. 10. And that can I
shew vnto the, besyde, the fore
aleged places. The lord spea-
keth thus by Ezechiell: When
the vngodly shall turne from
vngodlines, that he hath done,
& doeth iudgement & right wil-
nesse, he shall get life vnto his
soule

soule. Is the death of y vn-
 godly, a pleasure vnto me, saiet y
 lord, and not rather, that he
 turne from his waies and liue.
 Turne and repent from al your
 iniquitees, and your iniquitee
 shall not hurt you. In the. ii. of
 Joel. Turne to y lord your god
 (saiet he) for he is gentill, and
 pitiful, he is pacient, & of great
 mercifulnes, & repenteth vpon
 y plage, y he had thzatened. Sy
 That, whiche thou hast aleged,
 is to be vnderstanded of the vn-
 godly, & of y remission of sinnes
 y is graunted vnto them, that
 neuer knew god, & neuer bele-
 ued in him. Io. I wold y thou
 shuldest loke better vpon y wor-
 des of Ezechiel, thou shuldest
 se, y he speaketh these woordes
 to y children of Israell, whiche
 were the chosen people of god.

More

Agaynst

Moreover conside, with what
ende, he dooeth conclude this
chapiter. Why shoulde ye dye
(saith he) o ye house of Israel,
I wyll not the death of a sinner
but y^e hereturn & lyue. Or canst
thou returne to hym, with who
thou wast neuer before? Sy. No,
but I doo come to hym, and do
not returne, but with whom I
was afore, and from whome I
was gone, to hym doo I return
again. Ioi. Ergo it foloweth,
that they, which are exhorted,
by the prophete, to returne to
god, were somtymes with god.
If thei were sometymes with
god: ergo this is not the fyrste
sinne, that thei did committe,
afore that thei knew the truthe
but it was the synne, that
thei committed, after that thei
knew the truthe and had faith.
me

the Anabaptistes.

We haue proued, I thynke, that
the synnes that we comit after
the knowledge of the truth, are
forgeuen, by God. In the. xxiii ^{Job. 24.}
of the Prouerbes, it is witten ^{no such text}
that a rightwoyle man falleth
vii. tymes in the day, & ryseth a
gayne, but that the vngodly do
fall, to their vtter dampnacion.
Here thou hast a manifest and a
playne difference, betwexte the
godly & the vngodly, or betwixt
the faithfull & infidell. The vn-
godly, after that he is come, in
to the bothomlesse pitte, of vn-
godlynnesse, dothe contempne, &
remayneth in synne to the last
ende with dyspayre. A godlye
man, is not he that synneth not,
but he, which falling. vii. tymes
in the day, doth not continue in
synne, but ryseth agayne. With
this place, are the Palagians,

M. i.

Roua.

Agaynst

Quatians, and Anabaptistes
confounded & conuicted. Adde
vnto these the .xviii. of Mat. &
the .xvii. of Luke, where Christ
doth plainly say: If thy brother
do the trespasse agaynst the, re-
buke him betwixte the and him
alone, if he be sorry for his offence
or repenteth, forgive thou him.
And if he .vii. tymes in the day
do the offende the, & .vii. tymes
in the day cometh to the sayng:
I am sorry for myne offence, thou
shalt forgive him. Sy. But he
doth not saye, that he wyl forgive
vs our synnes. Ioia. Canst
thou pray, or say thy Vater no-
ster? Sy. yea. Ioia. Dost thou
not thou pray this: Forgive vs
our trespasses, as wee forgive
them that trespasse against vs?
Vnto these woordes do the the
Lord adde, by and by, in the .vi.
chapter

chapiter of Mathew. If ye doo
forgiue vnto men their fautes,
 your father, that is in heauen,
 shall forgiue you also. Seyng
 therfore, that wee doo forgiue,
 vnto oure brethren daily, it fo-
 loweth, that the father of heauē
 forgiueth vs also daily. Do not
 the saintes or holymen pray so,
 and that euery day & now, I
 aske the, whether they do lye be-
 fore God: praiyng thus or not &
 s. They do not lye. Io. If they
 do not lye, it foloweth, that thei
 haue in them selfe trespasse and
 synnes. If so be, that synne, as
 thou thynkest, is not forgiuen,
 whye dyd Christe teache vs to
 prai for forgiue vs our trespas.
 Is not this an abhominable
 thynge, that any man, whiche
 knoweth not, what he dooeth
 praye, shoulde take vpon hym,
 A.ii. not

Agaynst

not only to be a teacher, but also to teache that whiche repugneth against þ manifest truth and prayers of the Sayntes: But what thynkest thou of Peter, was he, a faithfull Chriſtē man, & elected of God, or not? Sy. He was not a faithful Chriſten man, afore his falle, els he wolde not haue denyed Chriſt. Ioi. If he had ben an infidel, to what intent were theſe wordes spokē. mat. xvi. Thou art chriſt the ſon of the lyuyng god: Are theſe the wordes of an infidell. And agayne, if Peter had ben, an infidell or hipocrite, when he dyd make ſuche a godly confeſſion, Chriſt would not haue ſayde: Thou art bleſſed Symō: Fleſh and blood hath not reue-lated this thyng, vnto the, but my father, which is in heauen. The

the Anabaptists.

The L D K D E prayseth not,
 hypocrites and infidels, but ab-
 horret h̄ & hateth them, Mat. vi
 and .xxiii. He would not haue
 said vnto him: he that is wash-
 ed, hath no neede, but to washe
 his fete. And agayne, Peter, I
 haue prayed for thee, that thy
 faith do not faile or flake. Kede
 be yde that, the .xvii. of Iohan.
 Now I aske the again, whether
 Peter was a faythful Chzisten
 man, or not? Sy. The scripture
 doth compell me to confesse, that
 he was a faithfull chzistē man.
 Io. Now I aske agayn, whether
 his fall, was a synne or not? Sy.
 Agayne, the scripture cōpelleth
 me, to confesse that it was a
 synne, for he dyd wepe bitterly
 And agayn, if to deny chzist, is
 no synne, what shalbe a syn thā?
 Io. Ergo, it followeth, by all
 M.iii. these

Against

these argumentes, that Peter
dyd synne, after the knowledge
of the truthe, and receiuyng of
the fayth. Therfore, a faythfull
man is not all without synne.
And here Peter dyd commytte
not a small, but a very greuous
synne, denyng thus, the Sa-
uioz of the worlde. Now I aske
whether his synne was forgiven
him or not? Sy. yea truly: for
Christ sayeth: When thou arte
turned agayne, conforte or con-
firme thy brethren. Ioia. So
shoulde the Anabaptistes dooe,
if they were sent by God. But
seeyng that presumptuousnesse
& partinacie hath sente them,
and do so bytterly, & with suche
stubburnesse, speake agaynst the
gospell, teachyng for conforte,
Desperacion: they are such Pro-
phetes, as the Lorde doth com-
playne

the Anabaptists.

playne vpon, in Ezechiel, which
regarde nor care nothyng for
the diseased & wounded sheepe,
(which thing neuerthelesse, thei
had learned of the Lord, which
is deservingly called the good &
true shepheard. Luc. xxv. or of
Paule. ii. Corin. ii.) but dissi-
pate & scatter the Lord's flocke.
For what maketh them, besyde
a singularitie, or singuler loue
of them selves, to separate them
selves, from our church, but that
(as they do say) we be synners,
that is to say, blasphemyers, publicans
& drunkardes? I can not, but
that I must cōfesse, that ther be
many enoymes & sinnes vled amōge
vs (which is the moze pitie) yet
we ought not to dispayre of ma-
ny, but that thei mai be brought
to repentaunce. And truly, as
for our elues, we are not very
M.iiii. negli-

Against

negligent or slouthfull in rebue-
kyng synnes, crynge out styl
bitterly against them, that com-
myt suche thynges. And yet a-
gaynst the pzecepte of GOD,
Math. xiii. and exemple of the
Apostles, which dyd condemne
no man rashly, they do separate
them selues from vs. But this
is the nature of Phariseis. Sy.
As touchyng this article, I am
sufficiently taught, & I thanke
God of it, I aia. John, without
exception, doth say: Chyldren,
I haue wrytten this vnto you,
that ye shulde not synne, but if
any man dothe synne, we haue
our aduocate, befoze the father,
that rightwise **LOKDE** Jesu
Christ. &c. Here no man can
bryng any cauillacion. Christ
is here named and appoynted
to be Aduocate or mediator for
all

the Anabaptistes.

all synners, and that, at all tymes, as he offereth him selfe.
xi. Mathew, sayng: Come vn-
 to me all ye that labor and are
 loadyd, and I wyll refresh you.
 That same thyng doeth Paule
 teache, concernynge the onely
 Sauioꝝ Iesu Christ .i. Tim. i.
 It is a faythfull sayng, and
 worthi to be receiued of al men,
 that Christ dyd come, into this
 worlde to saue synners. If the
 Anabaptistes therefore, dooe
 teache the contrarye, they are
 the open enemyes of the Crosse
 of Christ: in the which opinion,
 if they doo abyde, oz persist ob-
 stinately, they are manifest he-
 retikes, whome all godly
 persones ought to
 fflye and ab-
 horre.

M. v.

The

The. ix. treatie or dialoge.

How that our saluacion and
rightwisnesse, is not to be descri-
bed to our workes but to faith.

Simon.



If the Anabaptistes
doo teache, that our
saluacion, & right-
wisnes, ought to be
ascribed to our wor-
kes (whiche is the. iii. parte of
this article) thou wilt not saie
(I thynke) that thei doo erre
in it. Iohida. There is nothyng
that I will graunt them. lesse.
For this thyng beyng ones
graunted, al y epistles of Paul
ar condemned, as false, & whi-
che dyd seduce the people. For
this is the thyng onely, wher-
fore Paule, with suche a zeale
did repugn & resist against false
prophetes, whiche did teache,
that

the Anabaptistes.

that rightwisnesse dyd come of
 woꝝkes: where as sainte Paul
 did attribute our rightwisnes
 to faith. That maie easily bee
 sene by y^e epi. to the Ro. and to
 the Gala. But I wil bring out
 of them, certaine places, which
 can not be confuted. In the.iii.
 cha. to the Romaines, Paul sai-
 eth thus: All haue synned and
 are destitute of the glory of god,
 but are iustified freely by his
 grace, thorough the redemcion
 that is in Christ Iesu. And in
 the.iiii. Ro. If Abraham were
 iustified by woꝝkes, the hath he
 wherin to reioice, but not with
 god, for what saith y^e scripture
 Abraham beleued god, & it was
 counted vnto him, for rightwis-
 nes. To him y^e woꝝketh is y^e re-
 warde not reckened of fauoure
 but of dutye. To him y^e woꝝketh
 not

Against

not, but beleueth in hym, that
iustifieth, the vngodly, is his
faith counted for rightwisnes.
Euen as David describeth the
blessedfulnes of that man, vnto
whom god imputeth rightwis-
nesse without dedes. Blessed ar
thei (saith he) whose iniqui-
ties are forgiven, & whose sin-
nes are couered. &c. And in the
xi. to the Ro. There is a reme-
nant left accordyng to the e-
lection of grace, if it be of grace
then it is not now, of workes.
For thā grace is no more grace
But if it be of workes, then is
it no more grace. For then wer
deseruyng, no more deseruyng.
In the seconde to the Galatbi-
ans: The lyfe, whiche I nowe
lyue in the fleshe, I lyue by the
faith, of the sonne of God, whi-
che loued me, and gaue hym
self

3

4

the Anabaptists.

selfe for me, I despise not the
 grace of God. For if right-
 wisenesse cometh of the lawe,
 then Chryste, is dead in vaine.
 In the thyrde chapter, he do-
 eth argumente and reason af-
 ter this maner: That no man
 is iustified in the sight of God,
 by the lawe, it is euident. For
 the iuste shall lyue by faythe.
 The lawe is not of faythe, but
 the man, that fulfylleth the
 thynges, conteyned in the law,
 shall lyue in them. Chryst hath
 delyuered vs from the curse of
 the lawe, in as much, as he
 was made accursed for vs, that
 the blessing of Abraham might
 come on the gentilles thorough
 Ihesu Chryste, and that we
 myght receaue the promise of y
 spirit, thorough faith. Brethern,
 I speake after y maner of men.
 Thowgh

Against

Though it be, but a mans testament, yet if it be allowed, no man despiseth it, or addeth any thyng therunto. To Abraham, and his seide, was the promise made. He saith not, in thy seides, as in many, but in thy seide as of one, which is Christ, this I saie, that the lawe, which beganne. CCCC and. xxx. yeres after, doeth not disanulle the testament, which was confirmed afore of God, unto Christwarde, to make y promise of no effecte. For if the inheritaunce cometh of y law, then it cometh not of y promise. But god gaue it, unto Abraham by promise. For if ther had ben a law geue, which could had geuen life, the no doubt rightwisnesse, shoulde haue comed by y lawe. But the scripture, concluded al thinges

Under

the Anabaptistes

vnder sinne, y^e the promise, by y^e
 faith of Iesu Christ, might bee
 geuen vnto them y^e beleue. In y^e 6
 ii. cha. to the Ephe. ye ar saued
 thorough faith, & not of our owne
 selues. It is the gift of god, and
 cometh not of our dedes or wor-
 kes. For we ar his owne work-
 māshyp, created in Iesu Christ
 to do good dedes, which he hath
 prepared for vs to walke in, &
 in the. iii. to Ti. we wer also fo- 7
 lyshē, disobediente, deceaued,
 seruyng to lustes and voluptu-
 ousnes, liuyng in malice, and
 enuye, hatefull or odiousse and
 hatyng eche other. But after y^e
 the goodnes and loue of our sa-
 uiour God, not accordyng to
 the dedes of rightwisnes, whi-
 che we haue done, but accor-
 dyng to his mercye, had made
 vs safe, by the fountayne of
 reges

Agaynst

regeneracion, and renuyng of
the holy ghost, whiche he hath
poured vpon vs abundantly,
thorow our sauour Iesu christ
that we beyng iustified by his
grace, shulde be made heyres of
euerlastyng lyfe, accordyng to
our hope. These places are
plaine, and can not be auoided.
For thei, that speake againste
them, are no christen men, but
felowes of the false Apostles,
against whome Paule writeth,
callyng them euyl workemen,
and subuersours of the gospell
of Christ. And by these wordes,
not onely the Anabaptistes, but
also, all popishe doctours, are
noted, and who so ever besyde,
doe attribute our rightwisnes
and saluacion to our dedes &
workes. Sy. I can saie nothing
against the manifest veritee.

But

the Anabaptistes.

But I wold faine know of the,
in what reputacion thou haste
the epistle of James, and how
much thou doest esteeme it. Io.

And I aske the first, what thou
thinkest, or what oppinion and
iudgement thou haste, of the a-
foze aledged places, and howe
strong thou couitest them to be.

Sy. Thei are manifest, and true
and also strong enoughe, and
dooe attribute saluacion, and
iustifiyng: to faith, but James
doeth adscribe saluacion to our
woorkes and dedes. Ioiada.

What semeth vnto the then: is
it right, y many places, shulde
geue the ouer hande to one, or
one place to many. Symon. The
interpretacio of one place, must
bee taken out of many. But
what dooeth this to the epistle
of James? Ioiada. Had the

R.i.

apostles

Agaynst

apostles all one learnynge and
spirite : Symon. All one. But I
asked the, touchynge the wor-
des of James. Iolada. I haue
had alwaies in singulare repu-
tacion, the epistle of James,
and haue alwaies geuen great
credit & a faith vnto it, though
it hath ben suspected by Euse-
bius, and other besyde, & coun-
ted lesse apostolicall. But if it
be Apostolicall, it foloweth, that
it hath the same meanynge and
spirit, that the epistles of Paul
haue. For this thou hast graū-
ted before, that thei had al one
learnynge and spirit, mozeouer
that the places, whiche I haue
aledged out of Paule, and doo
adscribe saluacion to faythe,
and not to woorkes, are bothe
true and stronge. Now it folo-
weth necessarily that it is not
the

the Anabaptistes.

the meanyng of James, that
 woorkes shoulde iustifye and
 saue, and that therefore this
darke place and sayng of Ja-
mes ought to be expounded, by
 many plaine and manifeste te-
 stymonyes of Paule. Symon.
 What is that? Ioiada. That
 is to saie, that James dooeth
not goe about, to proue, that
 woorkes iustifie, and that fayth
 iustifieth not, but that faithe
 without woorkes, is no faithe,
 but an oppinioⁿ and credulitie,
 or light beleue, which faith can
 not saue. And y^t it is sufficient
 to saluacion to trust & leyne v-
 pon this vaine opinion. It is
 manifest therfore, y^t James do-
 eth not take here faith, for that
 true and liuely faithe (whiche
 faith is a gyft of God, and re-
 nuyng of the mynde, and lyfe)

R. ii.

but

Agaynst

but for a false oppinion, which
foolyshe men do call faith, with
the whyche saythe, the Diuell
beleueth, all quakyng and tre-
blyng, but by it, he is made ne-
uer the better, nor saued. Bes-
syde that, he vnderstandeth not
humaine or bare woorkes with-
out faith, but faith woorkyng
effectually thorough charitee
and loue. Wonder the wordes
of saynt James, and thou shalt
perceiue, that he proueth there,
partly, that faith can not bee
without woorkes, partly that
faith woorkyng thorough cha-
ritee, doeth bothe iustifie and
saue. Therefore James dooeth
not disagree from Paule, but
meaneth al one thing with him
agreyng, both in one spirit and
learnynge. Sy. Yet it semeth vn-
to me, that our saluacion is ad-
scribed

the Anabaptistes.

scribed to woꝝkes, when it is
 attributed to saythe. For if
 faith can not be without woꝝ-
 kes, noꝝ woꝝkes without faith,
 thei must be all one thyng, and
 that, which is attributed to one
 is attributed to the other. Ioia,
 faith and woꝝkes are almost
 so one thyng, as the godhed,
 and manhead, are one persone
 in Chꝛiste. And yet it folowed
 not that the godhed is mortal,
 because that Chꝛist dyed in be-
 ry dede vpon the crosse. Yet not
 withstandyng, it is all one per-
 sone. whyche can not be diui-
 ded. So we maie speake in this
 busynesse. Faith iustifieth. Here
 faith is taken, for the election,
 and grace of God, and also for
 the redemption, whiche is not
 adscribed to our owne woꝝkes,
 though thei can not be separa-

ob

A.iii.

ted

Against

ted from faith, and which follo-
wyng most certainly of faith,
are very sure & vndoubted sig-
nes & tokens of faith and elec-
tion of god. For so Paul doeth
speake: Whom he hath prede-
stinatē, them dydde he chose,
whom he hath chosen, them did
he call, whome he hath called,
them dyd he iustify. And John
also: We knowe, that when he
shall appere, we shall bee lyke
vnto hym, and every man that
hath this hope, doth make him
selfe cleane, as he is pure. i. Jo.
iii. In one sonne, there is bothe
lyght and heate, and the one is
not from the other. Yet notwith-
standyng the lightyng or illu-
minacion, is attributed to the
lyght, and not to the heate, and
the heatyng or warmenesse, is
adscribed to the heate, and not
to

the Anabaptistes.

to the lyght. Symon. But the
scriptures dooe often and in
many places, adscribe saluaci-
on, to oure woorkes and meri-
tes. Ioiada. That is done,
not because that the worke,
shoulde bee barely taken by it
selfe, but as a woorkke or dede,
compyng of faith, wherby that,
whiche is farthest, and chyekest
(that is to saie faythe) maie be
manifested, and shewed. I aske
the, can a man, dooe any good
thyng of hym selfe. Symon.

No. For no man, is good, but
god onely. Ioiada. And Christ
saith in the. xv. of John. As
boughes can not bryng forth
frute, excepte, they remayne
stille, in the vine. So ye can
bryng forth no fruite excepte
ye remayne in me. For with-
out me, ye can dooe nothyng.

A. iiii.

No

Against

Now I aske againe, who bringeth forth the grapes and the wyne? Symon. The vine. Ioiã.

If god, shoulde take awaie his strengthe frome the vyne, and shoulde not worke in it, that, which we dooe see, coulde that vine bringeforth the wyne? Sy.

No. Iolada. The chiefe thyng therefore that geueth wyne, is not the vyne, but God, and yet notwithstanding, we dooe adscribethe wyne to the vyne, where as it dooeth onely come of God. Symon. I can saye nothyng agaynste the truthe.

Ioiada. It is all one reason, when the saluacion and everlastinge lyfe, is attributed to oure owne workes, where as it cometh of God onely, and of gratuite and free election.

For GOD worketh in vs,

the Anabaptistes.

bothe to be willing, and to doo
 or perforce the thyng, that he
 hath moued vs, to be willing
 to do, accordyng to his bounti-
 ous wyl. He, I say, worketh in
 vs good workes, as in his ele-
 ctes, notwithstanding the wor-
 kes are attributed vnto vs, and
 are called ours, whiche neuer-
 thelesse are Gods, that glory &
 honor may be geue to god only.
 Dost thou vnderstande what
 I say? Sy. I doo vnderstand it
 very well. Ioia. Dothe it satisfie
 thee? Sy. yea truly, Now
 do I perceiue, that the lernyng
 of the Anabaptistes, cometh of
 ygnorance and boldnesse, and
 that it is very pernicious and
 hurtfull, whiche is gape in the
 syght of the simple, but in dede
 is an error, & malicious rude-
 nesse. But I desyre to knowe,
 A. v. what

Against.

What thou wylte saye of the .v.
conclusiō: For they be fully per-
suaded, that soules are a slepe.

The .x. treatie or dialoge.

How that the Soules after that
thei be departed from the body
do not slepe, but lyue in christ.

Ioiada.

But, with this opinion, they
do abolish the gospel, which
teacheth of the resurrection
of Christ: as saynt Paule, in
the fyrst chap. to the Romayns,
doth say: Welsyde that, they doo
denye, the last Article of oure
fayth, that is to saye: The lyfe
euerlastyng, after this lyfe. Is
not this therfore a pernicious
Doctrine, that repugneth a-
gaynst so manifest veritie, and
sure beleue? Sy. Thou dost not
vnderstande the Anabaptistes,
For

the Anabaptistes.

For they doo neyther Denye the Gospel, nor the Resurrection of Christ. They saye that the Soules, after the deathe of the bodye, (if they dooe departe in fayth) do slepe in the bosome of Abraham, tyl the Day of iudgement, & that then, they do entre into euerlasting life. And proue their saynges by the gospel, & by Paule. Luc. xvi. i. Thess. iiii. I wyl not haue you to be ignorant touchyng them, that are a slepe. &c. In the Olde Testament, it is written of the fathers, that thei sal a slepe, with their fathers. And also, it is sayde of Stephen, that he dyd slepe in the Lord. And that thei at lengthe, shall receyue euerlasting lyfe, they do proue it by Paule. ii. Timoth. iiii. I haue sayeth he, fought a goodfght.
Now

Against

Now is there layde vp for me, a
croune of rightwysnesse, which
the Lorde, who is a rightfull
iudge. Shall geue or render vnto
me, vpon that day, not onely to
me, but also to al them that loue
his compynge. There is suche a
thyng. Phil. iii. & i. John. iii.
Or what neade is it, of that last
iudgement, if by & by, after his
Death, euery man receyueth his
owne dome: these do seme vnto
me strong. Nowe wyll I fayne
heare what thou canst saye a-
gaynst it. Io. I saye the same
thyng that I sayde befoze. If
our soules dooe sleepe, after the
Death of the bodye, the soule of
Christ sleepeth also, and the re-
surrection is disanulled. For
Christ dyd proue that ther was
an euerlasting lyfe by his rising
agayne, which can not be euer-
lastyng

reason

the Anabaptistes.

fastyng, if the soule slepeth, and
begynneth then to lyue, when
iudgement dothe come. Whers
fore the sleepe of the Anabap-
tistes, dothe euacuate and dis-
annull, the gospel and resurrec-
tion. As for the bosome of A-
brahim, I aske the whether it
be, a slepyng place & dozmitory,
or a receptacle, and place to re-
ceyue the lyuyng? Sy, A place
wherunto, the soules of y^e faith-
full Christen men, are gathered
to gether, tyll the day of iudge-
ment. Ioī. Where is that place,
aboue, or benethe? Sy, It is vn-
certeyne to me, God doth know.
Nor it is not lawfull for vs, to
enquyre Sy. So ye do defend al
uncertayne thynges, that ye do
teache. And yet that do speake &
babble muche of the bosome of
Abraham, and do not know yee
what

Reas.

Against

what it is. The bosome of Abraham, is the societie and fellowship, of all them, whiche in the olde testament, dyd departe out of this worlde, in the fayth of Abraham, which faith was in christ to come. For thei were all saued by Christ. Nowe I aske the whether they were not all, by Christ Iesu, brought in to the everlastyng felicitie and ioy? Sy. Dydest thou not vnderstande befoze, that the soules of all the godly, do slepe in the bosome of Abraham, & are kepte to the iudgement? Ioi. These sayenges are to abhominable, my Symon, & to blasphemous agaynst the gospel of Christ, to say, that they, which were in the bosome of Abraham, ar not yet deliuered & broughte into heauen. What other thynges is it
els

the Anabaptistes

els, but to saye, that heauen is
not yet opened by Christ: How
much dothe this doctrine, re-
pugne agaynst the woordes of
Christ: John, xiiii. In my fa-
thers house ther be many man-
sions, if it were otherwyle, I
wolde haue sayd vnto you, I go
to prepare you a place. And if I
go (that is to say, by my death)
to prepare you a place, I wyll
come agayne, & take you, to my
selfe, that where I am, there ye
may be with me. Tell me, Simō
where is christ, in the bosome of
Abrahā, or wher? S. In heauen
on y^e right hand of god y^e father.
I. Very wel: therfore we shalbe
also, in heuen, & not in the dor-
mitory of Abraham. Sy. But it
shalbe then, whē Christ cometh
agayne. For he sayeth: I wyll
come agayne, & take you to me.
That

Agaynst

That comyng of Christ shall be
in the last day of all. 101a. What
and I vnderstande that, of the
comyng of Christ, at the ende of
euery mans lyfe: Sy. So thou
doest say: but it must be proued
by the holy scriptures. 10. These
ar not my wordes, but the wordes
of him, that speaketh there,
of his owne death. For he vseth
this word, to go, for to dye. (so
that to go, and to dye, is all one
thyng, with him) And agayne,
this worde, to come, wherfore
the Anabaptistes doo stryue, is
not taken, for his last comyng,
but for the resurrectiō of christ:
and ye helpe and ayde, that he
sheweth vpon the faythfull chri
sten men being in extreme nede.
For he came agayne, after that
he was rysen from death, & dyd
Declare, that he had opened the
kyngs

the Anabaptistes

kingdom of god: that we might
 be sure, that as he dyd entre in
 to heauen him selfe, so we shuld
 come in or entre in also. But he
 is entered, in to immortal lyfe,
 & not in to slepe, in to the kyng-
 dome of God, and not in to the
 bosome of Abraham, and that
 by & by after his death. Ther-
 fore we shall also, incontinent
 after our death, entre in to euer
 lastyng lyfe, and into the king-
 dome of God. For he taketh vs
 away, when he calleth vs from
 death to lyfe. John. v. For it is
 added by maner of exposition:
That where I am, ther ye may
 be also. Therefore are we taken
 in soule, from death to euerla-
 styng lyfe, & in body, to iudge-
 ment. Or tell me, dyd Christ
 with his death, reuerate & open
 heauen, whiche was locked vp
 D.i. afoze

Against

afoze or not? Sy, I do graunt
that he did open it. 101. But what
needeth this reſeraction or open-
nyng, if the ſoules doo not entre
into lyfe? Where as notwith-
ſtādyng Paul doeth ſay: I co-
uet to be diſſolued, & deliuered
from this body, & to be wth Chriſt.
beleuyng that after this death,
he ſhould be with Chriſt. Peter
moreouer doeth ſaye, that for
this cauſe, the goſpel was prea-
ched vnto the dead, that they
ſhuld be iudged in the fleſh, but
lyue, after, or in y^e ſpirit, do not
theſe manifeſt places teache &
proue, that the ſoules doo lyue,
with God? For he ſayeth that y^e
goſpell was preached vnto the
dead. What is els the goſpel, to
be preached, but redemption &
lyfe to be preached. And what
were they that were dead, but
they,

the Anabaptistes

they, which after that thei were
 departed, were gathered in the
 bosome of Abraham? Sy. But
 howe was the gospell preached
 vnto them? Ioia. The vertue of
 the passion of Christ, and the
 fruit of his death, which were
 profitable vnto them. Sy. How?
 Ioia. Because that they being de-
 liuered, thorough the death of
 Christ, are receiued, as touching
 their soules, into euerlastyng
 lyfe. In the last day, they shall
 ryse bodily, and as all other,
 shall be iudged, in the vniuer-
 sall iudgement. In the meane
 season their soules do liue with
 God. Is it proued sufficiently
 that the soules that wer in the
 bosome of Abraham are deli-
 uered, & brought in to heauen?
 Sy. I dooe not saye agaynst it.
 Ioia. And thou shalt fynde none
 D.ii. other

Against

other thing in the word of god.
It followeth therfore, that the
Bosome of Abraham is no dor-
mitory, or slepyng place, but an
enerlastyng lyfe: which thyng
we may proue by the. xvi. of Lu.
For ther it is wrytten, that La-
zarus is in ioy and solace, wher
as the rycheman is punyshed
in hell. If so be that the soule,
(as ye doo say) shulde slepe, she
coude haue no ioye, excepte it
were by dreames: if she reioy-
seth or haue ioy, it is impossible
that she shoulde slepe. Likewise
it is manifestli knowen & shew-
ed in the. viii. of Mathew, that
many shall come, & sytte in the
kyngdome of God, with Abra-
ham, Isaac, and Iacob. That
in the meane season, I shoulde
say nothing, that slepe is cleane
contrarye to the nature of the
soule

the Anabaptistes.

oule, which is in Greke called
 entelecheia, or Endeleechia, that is to say
 a perpetuall and vnrequietable
 motion or working. Sy. These
 things are more manifest, and
 more strong, then I thought.
 Ioia. It is the poynte of an vn-
wise man to say, I thought not,
 and hauyng hearde, but one
 parte, to geue sentence. The A-
 nabaptistes do aduaunce, and
 set forth gaily, and paintyngly
 their argumentes, but they are
 weake and nothyng strong.
 Sy. I woulde fayne know, in
 what significaciō, the scripture
 useth this worde to slepe, which
 is so often tymes founde, in e-
 very place of the Bible. Ioia.
 Among the auncient fathers,
 this worde, to slepe, was to dye
 naturally, or after the commen
 course of nature. And because
 D.iii. of the

Against.

of the resurrectiō, it was saied,
that thei which dyd dye, cleape.
For as a man geueth hym selfe
to sleape, doubting nothing, but
that he shall wake agayne from
his sleape: so the body sleapeth,
that is to say dyeth, & doeth lye
in the graue, beyng kepte there,
till the day of the general resur-
rection. So the fathers dyd
sleape: so Stephen, & all other
godly persons. Seyng therfore
that to sleape, is to dye, and the
soules can not dye, it foloweth,
that they canne not sleape. For
Stephen dyd saye: Lorde, re-
ceiue thou my spirite, which
thyng: when he had saied, & had
comitted or comended his soule
to the heauenly father, his body
sleapyng, dyd dye. In this
thyng, they are deceyued, that
they do attribute vnto the soule
that

that which belongeth to the body only. But in the meane season it is attributed to the whole man because of the vnitie of the body and of the soule, beyng knytted in one persone. Which example was brought afore, of Christ, in whom the body died only, & not his godhead, nor his soule. As when a man slepeth, but with his bodye, & not with his soule. The Anabaptistes doo not, nor wyl not vnderstand this figure sinecdoch, nor the other figures, & tropes. Which thyng causeth them to erre in many thynges. But ignorauncye maketh them the bolder, to teache, what so euer they do dreame or conceyue in their sleape. Sy. Yet it is euident that Paul saith, that a countenance of rightwisnes shalbe rendered vnto.

Against.

vnto him at lengthe, when the
Lorde cometh. And also that
which is wozitten in John, and
in the Epistle to the Philipens
is sure and strongly groundede
Ioia. This ought to be obserued
Symon, that the Daye of the
Lorde in scriptures, is not al-
wayes to bee taken for the last
Day, but somtyme, for the truthe
and lyght: as in the gospell of
John, otherwhyles for the vi-
sitation of the Lorde: as often
tymes, in the Prophetes, and. 1.
Cor. iii. sometyme for the ende
& death of euery man: as John
vi. I wyll resussitate or rayse
him agayne, to euerlastyng life,
in the last daye, that is to saye,
when he dyeth. For when any
man dyeth, that day is last vnto
hym. After thys maner, dyd
Paule call, the last daye, in the
Epistle

Epistle to Timothe. For he had
 spoken before of his death, say-
 ing: I am ready to be offered:
 affirming, that he had ben faith-
 full and loyall, in his course, &
 therfore, he dyd not doubt, but
 that the rightwise iudge, shulde
 render vnto him, the coroune of
 rightwysnesse, which, as he be-
 leueth no vnrighwysnesse vnpu-
nyshed, so alwayes rewardeth
 them that lobe faithfully. And
 this place doeth rather for vs,
 then for the Anabaptistes, seing
 that Paule dothe hope, that the
 coroune of rightwysnesse, shuld
 be vnto the rightwysse, shalbe ren-
 derd vnto him, at the tyme of
 his death. Ergo, he beleueth
 not, that the soules do slepe, but
 that they do lyue euerlastingly.
 That, which thou aledgest out
 of John and Paule to the Phi-
 lipenses,

Against

lipenses, are spoken, of the last iudgement, but they proue not that the soules are a sleape. For that, whiche they doo speake of saluation there, dooe perteyne moze to the resurrection of the body. For these are the wordes of Paule: He shall transforme (that is to say Christ) our vyle body, that he may make it conforme and lyke, to his glorious body. What meane these thinges elles, but that our bodyes haue full hope of resurrection. or rising agayn? As Job dyd speke Job. ix. Sy. If the soules dooe receyue by and by, their iudgement as sone, as they be departed, what needeth that vniuersall iudgement? Iohn. It perteyneth to the whole man, whiche shall be repayred or made new agane, with the body, that shall

the Anabaptists.

shall rylse, & with the soule. Of
the which thyng, it is wrytten,
Thess. iiii. & Mat. xxiii. & xxv.
Doeſt thou yet Deſyre any thig?
Sy. I had leauer heare foun-
dations and groundes oute of
the ſcriptures. Ioia. I haue
brought verye many alreadye,
what dooeſt thou aſke moze?

Sy. Thou haſt other helpes yet,
the which I pray the, to bryng
forth. Ioia. Seynge that thou
arte deſpyrous of the truthe, I
wyl hyde nothyng frome the.

This Doctrine and Opinion,
of the Sleape of the Soules,
dooeſh not ouelye repugne a-
gaynſt the Scriptures & ſayth,
dooeſh not onely diſanulle the
Goſpell and Reſurrection of
Chriſt, but is alſo agaynſt all
cōmune ſenſe & reaſone, & rude
and vnclearkeſye ignoraunce,
but

Against

but go to, let vs expounde these
thyngs: I aske thee, if the soule
be a body, or a spirite? Sy. It is
not a bodye, nor any grosse sub-
staunce, but a syngle and pure
spirite. Ioia. Can then a spirite
be subiect to bodily infirmities,
as to be an hongered, to be we-
ryed, to dye. &c. Sy. No, for these
perteyne to the bodye onely. A
spirite, is immortall, incorrup-
tible, euerlasting or perpetuall.
Ioia. Thou sayest very well,
therfore marke thyne argumēt
thus: Sith the soule is a spirit,
& not a bodye, it can not be sub-
iecte to bodily passions or infir-
mities, but is exempte frome
them: slepe doth chaunce to the
body, thorough weyninge. Ergo
the soule can not slepe: for the
soule cannot be weary. Or canst
thou bynge any other thyng
concer-

the Anabaptistes.

concernyng slepe : Sy. No, for
all operations and senses dooe
ceasse and rest, and excepte the
body shulde bze the, folkes wold
thynke that it were dead. Ioia.
Now, if our soules should slepe,
it shoulde folow, that after this
lyfe, we doo feelee neither good,
noz euyl, which dothe directly
pugne agaynste the Gospell.
Moreouer, we wyl proue by the
nature of the slepe, that the sou-
les can not slepe, but the bodye
only. For now I aske the, when
doeth the soule slepe, after that
she is departed frome the body,
or when she is yet ioynded to the
body : Sy. At bothe tymes. Ioi.
Neither of them can betrew :
and I do meruail that so grosse
an answer dyd come from the.
For seying that the Soule, can
muche lesse slepe, when she hath
put

Agaynst

put awaye the burdeyn of the body, then when she beareth about yet, the burdeyn of the body, & doeth not sleape, when she is yet in the bodye, it followeth that she sleapeth muche lesse, when she is deliuered from the bodye. And that she doeth not slepe beyng in the body, it maye be knowen by thys, that in the tyme of wakyng, the body doth alwayes, without rest & quyet, worke, which actions do come from the soule. Ergo, it is manifest, that whiles that the body waketh, the soule sleapeth not. And agayn, when the body hath geue it self to rest & to slepe, the soule worketh with a perpetual motion or moonyng, & doeth neuer rest or ceasse, either she breatheth, or doeth some thyng alwayes, withe the vertue of remem

membrance & vnderstādyng,
 or with the other excellent ver-
 tues & powers. All mans lyfe
 is eyther wakynge, or rest: in
 none of them bothe, boeth the
 soule sleape. Ergo the soule do-
 eth not sleape at all. Therfore
 slepe, longeth only to the body,
 & not to the soule. For when the
 soule begineth ones to haue life
 it is a perpetual *Entelechia*, come-
 yng frō the euerlasting & eter-
 nall fontayne of goodnesse, the
 which perpetuall *Entelechia*, that
 is to say, vnrequietable, & per-
 petuall action and mouyng in
 the soule, if any man denyeth,
 by that same reason he must de-
 nay the soule. Sy. These thyngs
 are somewhat darke vnto me.
 Ioiada. Therefore, I wyll de-
 clare them, by an exāple: For
 is a very pure & actuall thyng,
 which

Agaynst

whiche after that it begynneth
ones, can neuer cease from his
operacion and working, tyll it
be quenched: and that is, when
it hath nothyng, wher vpon, it
maye shew, and exercise his o-
peracion. If thou denyest the o-
peracion & working of the fier,
thou hast denyed the fier. The
nature of the soule is very like,
whiche after, that she is poured
into the body, by god, is a liue-
ly and working spirite, and can
neuer cease nor be at rest. Wyle
thou haue no fier, take awaye
the operacion. If thou denyest
the Soule, attribute vnto her,
slepe. For to say, that the soule
is a slepe, and to saye, that the
Soule is not, is all one thyng.
If the soule slepeth, she doeth
rest, if she doeth rest, she wor-
keth not, if she doeth not worke,
she is

the Anabaptistes.

221.

he is not. For to worke, and to
be in the soule, is all one thing,
yth that he is a perpetual mo-
tion, & working. But the soule
s, therfore she sleapeth not.
Dooest thou vnderstande this
thyng? Sy. Very well. Ioia.
Therfore did I say, that the A-
nabaptistes knowe not, the na-
ture of the soule. Sy. Thou shul-
dest peradventure haue persua-
ded somewhat, to Timeus, and
Phedrus, Platos disciples, I
had leauer heare Scriptures.
Ioia. The Saduces, dyd teache
that ther was no Resurrection,
and by this, dyd denye the im-
mortalitie, and perpetual wor-
king of the soule, yea, and also
Angels, and all maner of Spi-
rites. Act. xiii. The Lorde dyd
stop their mouthes, with these
reasons. Ye erre (sayth he) not
P.i. know-

Agaynst

knowing the scriptures, nor the
vertue of God. God, after the
Death of the Fathers, calleth
hym selfe, the God of Abraham,
Isaac and Jacob, which is not
the God, of the dead. but of the
lyuyng, and that therfore, A-
braham, and the other Fathers
were a lyue, and not dead. Thei
were dead in body, a gret whyle
afore, and buryed: Therfore
Christ speaketh here, of the lyfe
of the soule. Ergo, the soule be-
yng separated from the body, is
in her owne kynde, worketh ly-
uely, and slepeth not. This syl-
logysme and argument, doo I
put to all the Anabaptistes, to
answer to, that they may cleare
them selfe frome the heresye of
the Saduces. For thei are lyke
vnto the Saduces and Mani-
cheans. What shoulde I say of
the

the wordes of Christ, whiche
 hangyng vpon the Crosse, doeth
 comforte, the thiefe with these
 wordes, sayng: To daye thou
 shalt be with me in Paradise.
 Sy. Paradise, and the Bosome
 of Abraham, are all one thyng,
 to the Anabaptistes, where thei
 say, that the soules doo cleape.
 Ioia. Thei do affirme this with
 out scriptures, and with an he-
 reticall spirite. Christ sayeth:
 To day, thou shalt be with me
 in Paradise. Ponder euerye
 worde. If Paradiſe, is a slea-
 pyng place, Christ cleapeth in it
 also. For he sayeth: To daye
 thou shalt be. Moreover, the
 thiefe prayeth Christ, to remem-
 ber him, when he shoulde come
 in to hys kyngdome. If the
 kyngdome of God, is a Dormi-
 torie or Sleapyng place: what

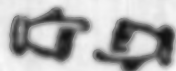
Agaynst

Doo the scriptures speake, of the
Resurrection, and Ascendynge
of Christ in to heauen: Ye are
obstacle asses, O Anabaptistes,
whiche dare make mention of
such sleapyng, agaynst so ma-
nifest places of the scriptures.
What shall they say, to the woꝝ-
des of Christ. John. v. He that
heareth my word, and beleueth
in him, that hath sent me, shall
not come in to iudgement, but
is passed frome deathe to lyfe.
Whiche woꝝdes are so cleare,
that no mā can deny them, but
heretikes. Let the .xi. of John.
and the .xv. of the first Epistle
to the Corinthians. Item the
.ii. Cor. ii. be reade, and it shal
evidently be knowen, that the
sleape of the Anabaptistes, is a
blasphemy agaynst the Gospel
and Resurrection of Christ.

Sy.

Sy. If the matter be better looked vpon: the Anabaptistes can not cleare them selues, from the crime of ouer boldnesse & ignorancye: but they haue not pondered all these thinges so exactly Ioia. Why dooe they presume to teach then, & take vpo the that, which passeth their strengthe? And agayne, when they be conuicted, wyll not geue the vpper hande to the truthe? But because they wyll be sene stedfast, they be founde, in all thynges, frowarde, and obstacle. To say brievely: They doo all thynges, with contention, arrogancye, and ignorance. Sy. I woulde had questioned with the, touching the. vi. Conclusion, but that I must go to myne June: To morow, if thou canst haue leasur, I wyll be here betymes in the

Against the Anabaptistes.
In the morning, and reason far-
ther with the. Ioiada. I am well
pleased, for I wyl go, to myne
Inne also: be thou tomo-
row, in better readinesse.
symon, God be with
the. Ioiada.
fare well.



SOLI DEO
HONOR
ET
GLORIA.

Thou shalt vnderſtāde, good
 Chriſten Reader, that imme-
 diately after this, as ſone as
 may be, thou ſhalte haue the ſe-
 conde Booke, whiche entreate
 vpon as many thynges as this
 Booke doeth, bothe fruitfull to
 be knownen, and alſo moſt neces-
 ſarye for theſe perillouſe ty-
 mes: in the which, the Diuell
 doeth all, that he can, to extin-
 guiſh the trew Doctrine of the
 Goſpell: whiche at this tyme,
 thorough our godly Magiſtra-
 tes, doeth reuiue, and florish a-
 gayne: fare well, and pray,
 that we may performe the
 woork that we haue
 in haude.



(C)

Vocation necessary. pag. p. 94
 purpose of Vocation pag. 9
 histories necessary. 7. dial
 sin against y^e holy ghost 8. dial
 faith perpetuall dial 8. p. 155
 same place dial 8. p. 157
 spirit to. Robertus abhorred p.
 5. Paul did tametis 150.
 All in full 151

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 Powell, dwelling above Hol-

we may wash in 168. burne Conduit.

Baptism showed 169

god not cause of damnation 174

Scripture fulfilled Cum privilegio ad imprim. 175

Protestants hold y^e papist opⁿion mendam solum. 192. 195

In an no cause of salvation 195

Sowles Heape 200

Doan of 1600 ym 206

Eufelornia. 219. 209. 87.

True simplicity of god. 87. ANNO DO. 1545.

Aloud exmones in E. Edwards hme. 11

Sin god 28 northon. 33

William of Anabaptist 25

